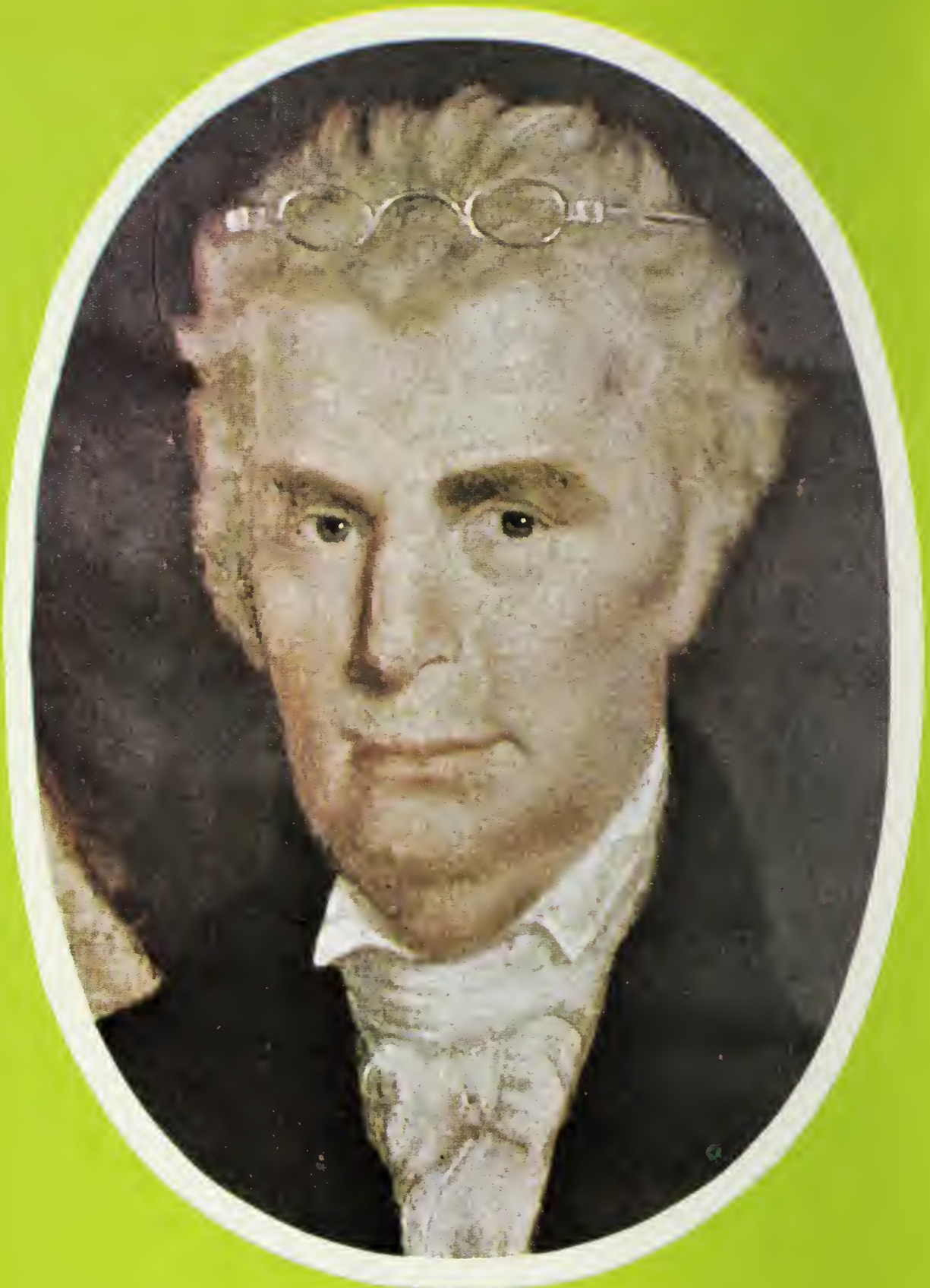
ILLINOIS HISTORICAL SURVEY



Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

Vol. III.] GEORGETOWN, KY. MAY, 1820. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

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THE

CHRISTIAN MESSENGER,

EDITED BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—*Paul.*

"The Bible—the Bible is our only religion."—*Chillingsworth.*

VOLUME XII.

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THE
CHRISTIAN MESSENGER.

November, 1841.

VOLUME XII. NUMBER 1.

INTRODUCTION.

From the paucity of my patrons, the remissness of many in making payment, and from the infirmities attendant on old age, I had almost determined to relinquish the work of an Editor, and devote my few remaining days in itinerating and preaching among the neighboring churches. But this intention was in a moment blasted by a stroke of paralysis, which has disabled my left side, and so impaired my voice and speech, that I can no longer preach to profit. My mind remains unaffected. My brethren, in our late general co-operation meeting, determined that it was expedient to have a religious journal in the "far west" —that the Christian Messenger must be continued, and that they would unitedly and individually endeavor to support it, by obtaining for it a respectable patronage.

As I am unfit for any other employment, I have determined to commence the 12th volume, and now send you the first number, depending upon my brethren's promise to obtain for it subscribers, and their promptness in paying on the delivery of the first number. Should they fail, I shall be much injured in pecuniary matters; as I have, in company with another, bought a printing press, and engaged a first rate printer.

But confiding in the promise of my brethren, who feel the sacredness of a promise, I have ventured. If each be active, my patronage will be sufficient to sustain the work, with a small surplus, a liberal part of which shall go for the support of Evangelists.

My former years have been gratuitously devoted to the service of the churches. Will they now neglect me when old, worn out, and disabled by affliction? Through a fiery ordeal, and much opposition, I have thus far come almost to the end of my race.

"Here I raise my Ebenezer."

I write as on the verge of the grave; therefore, nothing savoring of anger, wrath, strife, or bitterness, shall be admitted into my columns. It shall ever be remembered by me, "that the wrath of man worketh not the righteousness of God." The fire of youth is apt to break out in invective, and to transgress the law of the Spirit. But mellowed old age has partially lost that fire, and acts, and writes to profit his fellow creatures. It may be observed, that none of the apostles wrote any thing for the world in youth.

To promote truth, and to recommend it to the acceptance of my fellows—to break down and remove all barriers to christian love and union among the professors of religion—to sound the tocsin against partyism wherever discovered, and strive to arrest its beginning—to remove the mists which have covered the word of God from view, and to rescue it from the unhallowed grasp of human wisdom, falsely so called—to labor to satisfy honest inquirers respecting religious difficulties, when important; and to give a solution of all texts sent for this purpose, except the abstrucities of prophecy—to report the progress and achievements of truth—to give information of the appointments of churches and evangelists—to urge the propriety of having and supporting evangelists, at home and

abroad—to arouse the brethren to the establishment of Sunday schools--to insist upon personal and family religion amongst us--to avoid offences, and noisy politics, &c. &c.; these are my objects.

The work is great, and the designs are good. I invite brethren from all parts to my aid. Send me communications written in the spirit of love, power, and of a sound mind, and they shall receive due attention. But let me know the real name of the author, and let the communications be short, and let them come free of postage. My reason for this is, that many write for the Messenger what I cannot conscientiously publish, and I am burdened with paying postage for nothing.

Brethren, let us try to improve on the periodicals of the day. Let our course be onward, straight forward in the path of truth, without turning aside to war. If we find stones thrown in the way of truth, let us, in the meekness and strength of wisdom, roll them out of the way, without saying, who put them there. This may offend and prevent profit. I shall purposely avoid lengthy discussions on any sbbject. For this I have been censured by some of my patrons in my discussion with brother Campbell, in the last volume. Yet I cannot see how it could be well evaded in that particular case.

The present volume will appear without the names of brothers Allen and Creath as co-editors. Their reason for withdrawing is, that they live at too great a distance; yet they promise to do all they can for the Messenger. My patrons may therefore expect their co-operation in making the work profitable. Also some able brethren have promised their aid.

The work will appear as formerly. The price is one dollar and twenty-five cents a volume, paid on the delivery of the first number. The volume will contain 384 pages duodecimo, in twelve numbers, each number containing 32 pages. One sheet of imperial

paper will contain each number. The postage within the State, and in all other places under 100 miles, is 1½ cents a number--over 100 miles, 2½ cents.

Your old, but yet willing servant,

B. W. STONE.

LECTURE FIRST.

Gen. i. 26, 27. "And God said, Let us make man in our image, after our likeness: And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him."

Man in his creation consists of two parts, body and spirit.

The spirit or soul is the intellectual part of man, which compares, judges, reasons, wills, chooses, &c.

The body is of the earth, and has five senses, through which, as avenues, ideas are communicated to the soul, viz: seeing, hearing, tasting, smelling and feeling.

Through these avenues, floods of pleasure flowed into the soul; for evil was unknown in their first formation. In this we may learn the benevolence of God the Creator. Had he been malevolent, he would have made each of these senses an avenue to pain and misery.

What shall we understand by the image, or likeness of God in which man was created? It must be either a corporeal likeness, or a spiritual likeness, or both. Was our body like the body of God? This would at once imply that God had a body, according to which the human body was formed. So some think, and in proof of the correctness of their thoughts, they say God is represented in scripture as possessing the parts of a human body, as hands, arms, feet, eyes, ears, and all the senses of man. Others say, that he is without body, parts, or passions, and is Spirit only. I shall not

enter into this unprofitable controversy. My object is truth, as plainly and profitably revealed, irrespective of praise or blame from men.

I cannot believe that God has a body, according to the image of which he has created ours. If he has, why should he be so careful to conceal it from us, lest we make an image like unto it to worship? Hence I have concluded, that the image of God, after which man was made, is not a corporeal image.

Nor can I conceive, nor believe that man was created after the moral image of God, that is, was created in righteousness and holiness: for these are moral qualities, and not physical parts of human nature--they are qualities formed by the exercise of the physical powers of man on proper objects. This will appear evident from a few facts.

1. Entire human nature originally existed without holiness, or its converse, sinfulness—it has since the fall existed without holiness, and will forever exist without it. Holiness is love to God, and obedience to his will. But it is plain that we cannot love or hate an object before we know it—we cannot know God, or his will, before we exist. Therefore we must exist before we could know God—and we must know him before we can love him, and be active in obeying his will, or before we become holy.--God revealed himself to man.

2. Entire human nature yet exists without holiness. The whole world demonstrates this. "There is none righteous, no not one--yet have we entire human nature.

3. Entire human nature will eternally exist without holiness in the finally impenitent. These shall go away into everlasting punishment."

Neither is sinfulness, the converse of holiness, a part of human nature; for men originally existed without it—has existed since without it; as in the son of

God, and the perfect man; and will forever exist without it in the redeemed in glory. Therefore, we conclude that sinfulness and holiness are not concreated parts of human nature.

If holiness and sinfulness are concreated and necessary parts of human nature, then human nature will be forever incomplete in the redeemed in heaven, and in the damned in hell—the redeemed are without sinfulness, and the damned without holiness. If they are concreated parts of human nature, where are those parts? Is not human nature mangled and incomplete without them.

To say that man was created a holy being, involves too many insolvable difficulties for us to admit, and to reconcile with scripture. The Bible no where affirms it. Like all the works of God, man was created *good*: but this is not tantamount to being created holy; else all things were created holy; for they were all pronounced *good*.

If holiness was a concreated part of human nature, then holiness ceases to be a moral quality—we no longer love God, and obey his will from choice, but necessarily. From this view of the subject, many to this day are writing for, and expecting holiness as a something physical to be formed in them by physical, almighty power, in the new creation. If holiness or sinfulness are physical parts of human nature and not moral qualities, what praise or blame can attach to either character! Can they be proper subjects of rewards or punishments in God's creation.

Obj. "Man was made upright," Eccles. vii. 29. *Ans.* This word is used either in a spiritual sense, or in a natural sense; so you find it in the Bible. That man, is made naturally upright, straight, and noble, and erect, is plain; and therefore the Greeks called him *anthropos*, the etymology of which word is, one that turns his face upward. He is the Lord of creation.

I would further remark, that if holiness and sinfulness be not parts of human nature, then infants born into the world, are born neither sinful nor holy. For the decree of God, is, that kind shall produce its kind, and nothing more. Adam begat a son in his own likeness, not a sinful nor holy child; for these were not parts of human kind; but he begat a mortal child like himself. His sin entailed death upon all.

"By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." The translation of the *eph' hoo*, for that, is not good. It should be, *on account of which*, i. e. death, (the last antecedent,) *all have sinned.* That *epi* with the dative case has often this signification, the learned well know. On account of death all have sinned. "Dying thou shalt die" was the curse or condemnation, which passed upon all. "The moment when our lives begin, we all begin to die"—"I die daily."

The new born child cries. It is the voice of death. Give me something to satisfy me, or I will kill the child. Pap or milk is given--death is quieted for a moment: but soon the cry is extorted, give, give. Death is one of the three things never satisfied. The child grows up in death--its desire for carnal things increases with its growth--the soul remains inactive, entirely led by the desires of the flesh or body-after a few passing years the child begins to know the difference between good and evil--between right and wrong. He sees the way he walks, leads to death—but so long and continually has he been following, and led by the flesh, he still inclines the wrong way. Presently he hears, the soul that sinneth it shall die, and the carnal mind, or *minding of the flesh*, is enmity against God. Deny thyself, take up the cross, and follow me. Alarmed at his dangerous state, he attempts to fly from the wrath to come. He soon experimentally finds that he is sold under sin, and is a slave to sin--that when he would

do good, evil is present, and the evil, he would not, that he does. He finds the very law of sin to be in his members--his body of death, from which he sees no way of deliverance. While almost yielding to despair, a Saviour is presented in the gospel—he shouts victory, and learns experimentally, that the law of the spirit of life in Christ Jesus has made him free from the law of sin and death. He no longer walks after the flesh, but after the Spirit. He has now put on the new man, which after God is created in righteousness and true holiness.

If then man was not created after a corporeal, nor moral image of God. What was that image? I answer, God is a spirit of intelligence, will and activity, the glorious and immortal governor of the universe; man was created in the same image, a spirit of intelligence, will and activity, the glorious and immortal governor and Lord of this lower creation.

B. W. S.

OF THE GENEALOGY OF CHRIST.

I have frequently been asked of late, by men of information, to reconcile to them the apparently different accounts, given by Matthew and Luke, respecting the genealogy of Jesus Christ. As others may be in similar difficulties, I will make a few remarks.

It had long ago been prophesied, that Messiah should be born in the line of Judah, and of David the son of Jesse. This the whole nation of the Jews admitted, and yet admit. Matthew and Luke, both in their accounts agree, that Jesus descended from David in the line of Judah, according to the prophecies. But from David, Matthew takes the line of Solomon, the son of David down to Joseph the natural son of Jacob. Luke from David takes the line of Nathan, another son of David, down to Heli the father of Joseph according to law.

How Joseph was the son of Jacob, and also the son of Heli, is explained by Africanus one of the old fathers of the second century, thus: Matthan, of the line of David through Solomon, begat Jacob of his wife called Estha, which Jacob was the father of Joseph. Matthan dying, Estha, his wife became of course a widow, whom Melchi of the line of David through Nathan married, and by whom he begat Heli. Heli and Jacob then were brothers, having the same mother Estha. Heli took a wife and died without issue: now according to law Jacob his brother was to marry the widow, and raise up seed to his brother Heli. From her he begat Joseph. Joseph therefore was the natural son of Jacob; but the legal son of Heli—or Heli's son by law.

Africanus says, the kinsman of Jesus delivered these things unto us. The Jewish genealogies from the time of the Chronicles, were burnt by the order of Herod the great, he supposing by this act to conceal the meanness of his birth. This account appears to me more satisfactory than any I have seen given. (See Eusebius Book I. Cap. 8.) B. W. S.

THE NAME JESUS.

Matt. i. 21. "And thou shalt call his name Jesus; for he shall save his people from their sins."

Precious name! by the virtue of which millions of hell-bound sinners are made heirs of glory, honor, immortality and eternal life—a name which soothes our fears, and gives us the victory over sin, death and hell —a name, which inspires hope, and elevates from the dark pit of desparation—which causes the dumb to speak and sing aloud for joy—a name forever praised by countless millions of holy beings, and forever adored by all the redeemed. But who is this glorious person, whose name shall be called Jesus? In answering

this query, we draw not from the reveries, the contradictions and speculations of uninspired men. We will learn from his own lips, and from the pen of inspiration. In this, christians will all heartily unite. They are wearied with the speculations of men—their wisdom is but folly, and their lofty flights on fancy's wings have been the cause of offence, and the destruction of many.

Many are opposed to having this subject handled at all amongst us. Why! doubtless, because it has been handled wrong, by men, without the guidance of revelation—so handled that it has produced strife, even with blood, and excited angry passions among brethren. If it were wrong to treat this divine subject, why should our Lord, and his inspired apostles have mentioned it so often? Surely, they did not think it dangerous, far less unprofitable. He teaches to profit. I shall chiefly, if not entirely confine myself to the New Testament in answering the question, who is Jesus?

1st. John the Baptist testified. "And I saw and bare record, that this is the Son of God."—John i. 34.

2. Jesus testified the same thing, "Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, I am the Son of God."—John x. 36.

3. The apostles testified the same: "Thou art the Christ, the Son of the living God."—Matt. xvi. 20.

4. Paul testified the same truth. "And straightway he preached Christ in the synagogue, that he is the Son of God."

John the Baptist also testified of Jesus that he existed in heaven before he came into the world, and was born of a woman. "He that cometh from above, is above all: He that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.—John iii. 36.

This same truth did Jesus teach often to the people, that he came from heaven, and existed there before he came into the world. "No man hath ascended up to heaven, but he that come down from heaven, even the Son of man, who is in heaven, or whose abode is in heaven, as the new version has it correctly. John iii. 13. I am an inhabitant of Illinois. Should I, in a foreign land be asked, Where do you live? I should answer in Illinois. This would not be literally true, for I lived at that moment in that foreign land. My meaning is, and so understood by the querist, that my abode is in Illinois.

Jesus said at another time: "What if ye shall see the Son of man ascend up where he was before? Before *what?* Before he did descend. For he that ascended is the same also that descended. But the scriptures declare that he ascended up into heaven, and sat down at the right hand of God, far above principalities and powers. Therefore, he was in heaven, at the right hand of God, before he descended into the world.

Again: he prayed that the Father would glorify him with the glory he had with him before the world was. Therefore, we conclude he existed in glory with the Father, before the foundation of the world. This is plain: "For the world was made by him, (*di 'autou*). All things were made, by him (*di 'autou*) and without him was not any thing made that was made." John i. The maker must exist before the thing made. "God created all things by Jesus Christ. Eph. iii. "By whom (the Son) God also made the worlds." Heb. i. "And thou, Lord, hast laid the foundation of the earth, and the heavens are the work of thine hands."

This matter is put beyond fair debate by the apostle. Coll. i. 16, 17. "For by him were all things created, that are in heaven, or that are in earth, visible

and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him (*di 'autou*) and for him; and he is before all things, and by him all things consist." In Heb. i. It is said the heavens and earth are the work of his hands. Here it is farther said, that he also created all things in heaven and in earth, viz: all things that are made. These all things, the Apostle specifies, as the visible and invisible. All the visible things on earth, all the visible things in the heavens, as the sun, moon and stars, were created by him. And all the invisible things in the bowels of the earth were made by him —all the invisible things in the heavens, as suns, moons, and stars yet unseen by the natural eye, or by the aid of astronomical glasses; all those countless myriads of worlds invisible to the human eye, were made by him and for him. The apostle still ascends in the scale of being, and adds: "Whether they be thrones, or dominions, or principalities or powers, all were created by him (*di 'autou*) and for him. All the different and higher order of angels in the heaven of heavens, all are the work of his hands. The Apostle adds: "And he is before all things, and by him all things consist." He is not only the maker, but the upholder of all things. He not only gave being to all things, but also supports all beings by his power. This is the proper meaning of the word *consist*. So speaks the Apostle respecting him. Heb. i. Who is the brightness of his glory, and the express image (*character*, Gr.) of his (Father's) person, or substance, and *upholding all things* by the word of his power, when he had, by himself, purged our sins, forever sat down at the right hand of the Majesty on high.

The same truth is beautifully presented in Rev. iii. 14. "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God." The expression, "the beginning of the creation of God,"

has been pressed into the service of those, who would degrade the exalted Son or Word into a created being, and who think it glory enough for him, that he was the first being God ever made. I think with the scriptures and the old Fathers, that he was not made, but the only begotten—the first begotten of the Father. For without him was not any thing made that was made. But if the Son was a made, created being, then there was one thing made which he did not make; unless we admit the absurdity that he made or created himself. The Greek word for *the Beginning*, is *Arche*, which word we have incorporated into the English language. A child of a few years old, understands the meaning of an *arch*. It is that which supports a building or superstructure. So Jesus is the *Arch* which supports all the creation of God.

I might multiply testimony to prove that the Word, or the Son of God, existed in heaven, in glory and dignity before he was made flesh, or came down to earth and tabernacled amongst us—that he existed there an intelligent being, and agent. For he spake; "Lo, I come to do thy will, O God." "I come down from heaven, not to do mine own will, but the will of him that sent me." A few more texts I will introduce both to prove his pre-existent glory, and his deep humiliation.

Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal or as God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, &c.—Phil. ii. 5.

Who being in the form of God, a glorious intelligent being—thought it not robbery to be as God; that of this glory and form which made him as God, he emp-

tied himself--and took upon him the form of a servant and was made in the likeness of man--"Inasmuch as the children were partakers of flesh and blood, he likewise took part of the same (flesh and blood,) subject to pain, mortality and death." He was in the begining the Word, and was with God, and was God, was made flesh, and died the painful death of the cross, was buried, but rose again the third day, and ascended into heaven.

Again, "Though he was rich, for our sakes he become poor, that we through his poverty might be rich." Rich in the glory he had with the father; yet of this he emptied himself, and became poor, like the children of men, in order that we might be rich, a partaker of his glory, power, immortality and eternal life. Precious Jesus! who would not love thy name? If any man love not the Lord Jesus Christ, let him be *anathema maranatha.*

I should fail forever in speaking of the riches of his glory, and of the poverty of his humiliation. It is a theme which will fill eternity with praise from the innumerable hosts of the redeemed. In our jarring humble notes, we should begin the song on earth; "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. Thou art worthy, O Lord, to receive glory and honor, and power, for thou hast created all things, and for thy pleasure they are and were created." Amen.

In my next I will endeavor, from the same source of information, the Bible, to pourtray the glorious character of Jesus, and especially speak of him as the Saviour of sinners. I shall show how he saves, from what he saves, and whom he saves. He shall save his people from their sins.

B. W. S.

(To be Continued.)

From the Christian Palladium.

PLAIN THOUGHTS,

BY ELDER T. CARR.

The subject of union among Christians is an interesting subject and one that has much occupied my mind ever since God, through Christ, pardoned my sins, and gave me his holy Spirit; and the union manifested by the Christian churches for all God's people, was one grand reason why I chose them, more particularly, as my immediate associates and friends.

When I first became acquainted with those who now call themselves Disciples, and heard the things for which they contended, I thought that a union with them was inevitable, and so thought many of our brethren in the west. But very soon it was discovered that in order to have a union with them we must renounce our former views respecting God's plan of forgiveness, and all our experience in religion, or hear it denounced at all times when they thought it expedient. My soul has been pained within me, at many times, on hearing pure, spiritual religion ridiculed and denounced as being the result of false teaching. Those seeking religion in any way but the way than these exceedingly wise persons would direct, were fit subjects for ridicule. Some having the hardihood to stand up and contend for the old truths which the Christians believed, the result has been strife and bitter contention. Some of our most flourishing churches, in this way, have been torn to fragments. The contention has been long and severe. Neighboring churches, and well disposed people, have been disgusted, and many peace-loving brethren have left us and gone to other denominations, saying they desired protection from such disorder and confusion, and the cause for which we plead has been thrown back more than ten years.

(To be Continued.)

REPLY TO THE ABOVE LETTER.

Brother Marsh:

I have received your October number of the Palladium, with a request from you, written on the cover, to read it. With the request I have complied; and especially have I read the articles of T. Carr, and D. Long, to which I supposed you particularly directed my attention.

Your correspondent T. Carr, expresses at the outset of his communication a great love for Christian

union, which noble sentiment he had received from his first conversion. "The union, (says he) manifested by the Christian churches for all God's people; was one grand reason why I chose them more particularly for my immediate associates and friends."

Either your correspondent was deceived *then*, or else he has *now* departed from the old ground of the Christians in the East, and in the West; for the Christian churches *then*, he says, professed union for all God's people, (divine sentiment!) This truly was the old ground on which we dwelt. But has not he, and all who think with him, departed from it? Have they not rejected their brethren in the West, because they boldly acted up to this principle of the Christian churches, in uniting with christians of another order in the worship of one common Lord? Either your correspondent T. Carr must say, "The Disciples are not Christians, and therefore we will have no union with them;" or he must professedly become a sectarian and say, "We acknowledge them to be Christians, but refuse union with them, because they hold a few opinions different from ours;" or he may say, "Some of them we believe to be Christians, but because they unite with such as walk disorderly, we must reject them all." What! reject a christian! Is not this to reject Christ?

But we will attend to his own reasons for refusing union with us. When he first became acquainted with the Disciples, and heard the things for which they contended, he thought "that a union with them was inevitable." He then judged from the right principles of the christian churches without prejudice. But he soon discovered that, in order to have union with them, "we must in the first place renounce our former views of God's plan of forgiveness; and secondly, all our experience in religion, or hear it denounced at all times, when they thought it expedi-

ent." Now, I ask him and all concerned, Was it ever required of him or any other, by any intelligent brother amongst us, to renounce their former views of God's plan of forgiveness, in order to have union with us? I boldly deny it. Your correspondent is certainly mistaken. I surely ought to know, being among the very first that united. It was distinctly understood, when the union first took place in Kentucky, that no sentiment or opinion on either side, was required to be renounced. I never dreamed, but that my brethren every where would rejoice at such an event, so congenial with our first principles. But, alas, I am disappointed!

But I would ask your correspondent, what were his former views of God's plan of forgiveness, which he thinks they must renounce in order to union? He answers, he always believed that faith, repentance, prayer, and seeking with all the heart, was God's plan of salvation. Can any believe that these sentiments were ever required to be renounced? sentiments dear to our hearts, and proclaimed abroad wherever we preach? It is true, some among us do not view prayer as a part of God's instituted plan of salvation, though the scriptures plainly say, "Whosoever shall call upon the name of the Lord shall be saved." Yet we all acknowledge prayer a duty, and that a believing, penitent sinner will as naturally pray, as the waters run downwards. But we all agree that they must not tarry in praying to the neglect of other duties. "Brother Saul, why tarriest thou," (in praying) other duties are to be performed—"arise and be baptized, and wash away your sins, calling upon the name of the Lord Jesus"—cease not to pray, but still through life call upon the Lord Jesus. But to the point: Was it ever required of him, or of any body else, to renounce their former views of God's plan of salvation?

I acknowledge these to be our former views of God's

plan of salvation; but as we had taken the Bible as the sole rule of our faith and practice—the book by which our faith and practice were to be formed; availing myself of this liberty, I received the Apostle Peter's further view; "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins," &c. In receiving this further view of Peter, must I, therefore, renounce my former views? This would be bondage intolerable, worse than Catholicism —worse than sectarianism itself, with all its soul-revolting creeds. Why boast of the Bible alone, if we must believe no more of it than what were our former views? In fact, did we all agree in our first views? And have we all, or any, remained in them all, without renouncing some? Except such as are afraid to think, lest they should think wrong; and such as may be too lazy to read or think at all. For the sake of such, must we be kept back from receiving further truths; or if we do, must we be denounced as departing from former truths?

Your correspondent says, "In order to have union with them we must also renounce all our experience." I ask again, was this ever required of him, or any body else, in order to union? No; by no intelligent person amongst us. We hold up the Bible as the only criterion to test the rectitude of our feelings, or experience, as well as our faith—and the Bible alone as the means of producing both. The experience and feeling of every party are in accordance with their creed. The Calvinist experiences deliverance and happiness in viewing Christ as a substitute or surety, paying his debts of suffering, and obedience to the law, and thus imputing them to him for justification; from which, being one of the favored elect, he can never fall. The Catholic feels very happy, when he has confessed his sins to the priest, and received forgiveness—another is blest and saved in seeing with his

natural eyes an uncommon light—or the Savior smiling upon him--or hearing a voice, or dreaming a dream, &c. Would your correspondent receive such experiences as of the Lord? Some set up their experience in direct opposition to God's word; as that faith does not come by hearing, but by some nondescript power. Some are happy in nullifying the ordinances of God--others, by treating them *ad libitum.* Your correspondent loves those persons most, who treat him as an enemy, and with all intolerance; and he denounces those who treat him otherwise, as dishonest, designing hypocrites. Is this love the fruit of God's Spirit? Is it a good experience? How can he live in the world, or in heaven?

Against such experiences as above, I have heard brethren amongst us, and others speak; but I have never heard "pure, spiritual religion ridiculed and denounced" by any. I have heard *that* falsely called religion denounced—I have also heard some denounce the mourning benches, and the expectation of obtaining pardon by tarrying in prayer alone, without going forward in other necessary duties; many too have spoken in such a manner, as to the last two, that I have disapproved. It might be called ridicule, which should as much as possible, be avoided. There are in all communities erratic characters, who do more harm than good. Are you exempt from such? But, should a whole community be condemned for the conduct of a few such? All will say, No.

The most serious part of T. Carr's communication remains for reply. I will, in the next number, endeavor to do him all the justice I can in repelling his insinuations of dishonesty, dissimulation, and hypocrisy, attaching to myself especially, and to many of my brethren; yet sugared over with "I highly esteem them." I am sorry that you, brother Marsh, whom I have esteemed as a brother, have endorsed the senti-

ments. By agreement we were to print for one another our different articles on christian union, and to labor to remove the causes of disunion between us. I have not seen my last reply to you in the Palladium. The communications from your correspondents, T. Carr, and D. Long with your endorsement, may be considered by you a substitute. I will attend to them. I am sorry you have dropt the correspondence and left it to others, who I fear, will widen the breach. Please print this in the Palladium, with two or three more short numbers, or cease to print derogatory productions against us. Yours,

B. W. S.

ON WORSHIP.

Matt. iii. 13. "They fell down and worshiped him."

The word generally translated "Worship," is from the Greek word *proskuneo*, which is compounded of *pros*, and *kuoon* a dog. It might be rendered to prostrate before a superior as a dog—to act as the dog. Now we have seen the dog rebuked by his master for misconduct, prostrate himself at his master feet, and seemed to say, Here master chastise me at thy pleasure —I submit. If chastised, he appears to humble himself lower. So have we seen the dog meet his returning master, prostrating himself before him in joy, and gladness. This is the temper of a christian towards his Lord and Master. When convinced of error, he humbly prostrates himself at his feet, his very heart desires to be low. If chastised for his sins, he humbly endures, and kisses the rod. How joyfully does he feel at the return of his Lord—he loves his appearing, and prostrates himself in humility before him, and gladly welcomes him again. But O how joyful! when his Lord shall come again the second time to be glorified in his saints, and admired in all them that believe.

B. W. S.

THE CHRISTIAN CHARACTER.

MATTHEW v. 3.

When Jesus came into the world, he came fitted with all the fulness of heaven's blessings—unsearchable riches of grace, and all the treasures of wisdom andknowledge. Forit pleased the Father, that in him should all fulness dwell. Of all on earth, the poor in spirit seemed to claim his first and highest regard; for to them first he opened his treasures, and communicated the first and greatest blessing. "Blessed are the poor in spirit; for theirs is the kingdom of God."

There are three grades of poverty spoken of in scripture. 1. They who are poor in the good things of this life, as was Lazarus at the gate of the rich man. 2. There are some who are poor in spirit. They may be eternally rich and increased with goods and have need of nothing, but they know not that they are poor, and wretched, and blind, and miserable. 3. There are others who are poor in Spirit, and are conscious of it; but are humble under a sense of it, and thankful that they are noticed by our heavenly father. This is the character, blessed of Jesus, and though poor in their own view, and destitute of the riches of time, yet they possess the kingdom of heaven—not that they shall possess it in the last day, but theirs is *now* the kingdom of heaven.

Their character is humility; they wear this as their garment. "Be clothed with humility." This humility arises from a knowledge of themselves—of their God—and of others—they have the knowledge of themselves—their weakness, ignorance, depravity and imperfections; they view themselves entirely dependant upon their God for all things. What have I, say they, that I have not received. When I have done all, I am but an unprofitable servant—having done only my duty, and merit nothing.

"The poor committeth himself to the Lord," Ps. x. 14. "The poor useth entreaties," Prov. xviii. 23. Conscious of weakness, and ignorance they commit themselves to the Lord—and in him they trust—to him they pray from a feeling sense of need; and from an humble sense of mercy given.

When he beholds the love of God in Jesus and the heavens, the work of his hands, the sun and moon which he has ordained; Lord, he cries, what is man that thou art mindful of him, or the son of man that thou visitest him—In the dust he lies as a being beneath notice; yet utters the praises of God, and thanksgiving to his name, flowing from his heart and tongue. With respect to others of his fellows, he is humble, "less than the least of all saints," and thinks the lowest place in heaven is too good for him. Reader art thou this character?

1. Blessed are they that mourn; for they shall be comforted.

2. They mourn over their own short comings, in duty, and remaining depravity.

3. They mourn to see the diversions and wranglings of christians--but the day of comfort advances apace.

"Blessed are the meek." This character of meekness highly adorns the christian. Peter says "the ornament of a meek and quiet spirit in the sight of God is of great price. 1 Peter, iii, 4. Without it a christian is a caricature of religion, unlike the meek and lowly Jesus.

"Blessed are they that hunger and thirst after righteousness." Their thirst is not, what shall we eat and what shall we drink. It is not after worldly wealth, honors and pleasures; but after righteousness—to be holy as God is holy—pure even as he is pure--righteous even as he is righteous--ever to feel the perfect love of God shed abroad in his heart by the Holy Spirit given unto him. After this he thirsts, as sensibly as the hungry thirst for bread, or the chased hart for the water brooks. Such are truly blest.

'Blessed are the merciful.' They sympatize with their suffering fellow creatures, and are influenced to relieve them—they visit the widow and fatherless in their afflictions, to do them good. They are of a forgiving disposition, and are easy to be entreated. In this they bear the image of the heavenly.

"Blessed are the pure in heart," whose motives and affections are pure. They are led to love and serve their God, from a pure principle, and not from hypocrisy. They are influenced to sacrifice to the benefit of the poor, not to be seen of men, but from the noble spirit of benevolence.

Blessed are the peace-makers. They are the children of peace, and love peace, and therefore endeavor to promote peace. When all shall become children of peace, or when the gospel of peace shall have its full effect on the world, wars will cease to the end of the earth--both in Church and State. As true religion advances these results will more evidently appear. All preachers will labor to reconcile jarring christians, instead, as we often see them laboring to excite the angry passions, one against the other. Such plainly show that they have not received the ministry of reconciliation, and it is very doubtful whether they have received the spirit of christianity.

"Blessed are they that are persecuted for righteousness sake." So was our divine master. Him the world hated, and persecuted to death because of righteousness. If they have hated me, they will also hate you, if they have persecuted me they will also persecute you. Marvel not if the world hate you. You know that it hated me before it hated you. And all that will live godly in Christ Jesus shall suffer persecution. You shall drink of the cup that I drink of, and be baptised with the baptism that I am baptised with.--In apostolic times whenever a man ceased from sin, he was sure to suffer in the flesh--whenever he de-

termined to walk no more in the flesh to the lusts of men, but to the will of God, and ceased rioting, then they, his former companions, thought strange of him and spoke evil of him. There are two spirits in the world opposed to each other, and will continue till the weaker dies. Apostolic religion I fear would find but few abettors in the present state of religion. The reason why professors cease to be persecuted by the world, I often fear is, that they are so like the world, that the world loves its own; surely the same spirit exists undiminished in the world now, as formerly; unless we acknowledge that the world is become better. Let facts determine.

In this sermon on the mount, 1st. Jesus teaches the true character of a christian, without which none can enter into glory. 2. he teaches that men must be actively engaged in order that this character be formed in them. 2. In the gospel which he afterwards fully preached, he clearly developes the means by which this character is to be formed. These we shall in future particularly consider. B. W. S.

For the Christian Messenger.

Fellow Citizens, in the kingdom and patience of our Lord Jesus Christ, in the State of Illinois.

Among other things that were taken into consideration, during the late annual meeting held in Jacksonville, in the month of October last, was the propriety of continuing the "Christian Messenger," edited by Bro. B. W. Stone. The meeting resolved to sustain the work, and each member individually use their influence to increase its support and patronage. The value of the work need not be told to any, but the great matter is, to redeem our several promises, and procure and send in names and funds to the Editor.

Times are brightening up in our land. Public attention is attracted to the important subject of the Christian religion, and inasmuch as we are deprived of brother Stone's labours in preaching, let us use our influence to circulate far and wide his periodical. There are many, who are prejudiced against *Bible Doctrine*--many who would not go to hear a discourse from us, in whose hands the Messenger could be placed, and who would read, and reading would doubtless be led into truth and the liberty of the children of God.

On the reception of this No. of the Messenger, you can then be prepared to act. You find its mechanical execution superior to what it has ever been--its variety greater, and the purposes in view so high and exalted that none can be discouraged from doing all in their power to procure a larger patronage for it. Once more and then I have done. Brother Stone has spent a long life in aiding to bring on this reformation as far as it has progressed. Through the fiery ordeal of persecution he has passed. He has had to contend for every inch of ground, and contending has grown grey in the cause. Many of us through his instrumentality, both of preaching and of writing, have attained to a good degree of knowledge in the scriptures, and now in his old age, it becomes us to sustain him.

Flattering myself that such will be the case, I leave the matter before you for your consideration, and request that brother Stone publish this, and accommodate his brother,

D. PAT. HENDERSON.

Georgetown, Ky., Oct. 20th 1841.

My dear brother Stone:

I have just reached home, after a trip of 8 weeks and a day, having, in company with brother G. W. Elley, added 74 to the congregations of the Lord on the Bible alone—Green river is ripe for the harvest.

The Baptist preachers have to hold up the Bible alone as the standard.

Your favor filled me with sorrow that you have been afflicted with a paralysis. May the Lord grant our aged brother a recovery! and may his pillow be smooth to the grave. You ought to be with your old friends in Kentucky.

The reports circulated against brother Brown are all false. No young man stands higher as to morals and piety in Kentucky than he. He is self educated and a most worthy and successful proclaimer of the gospel. His talents will be seen and felt wherever he goes. His friends in Kentucky are most anxious for his return.

I am almost constantly engaged, and I hope before I die to see Jacksonville and other places in the far west where I can rejoice with old and long tried friends.

Most effectionately yours,

J. T. JOHNSON.

STATE MEETING IN MISSOURI.

On Friday, the 10th September, the brethren of the church of Christ met in Fayette, Howard county. On Saturday morning, Elder F. R. Palmer was called to the chair, and Elder H. L. Boon appointed Secretary; when written and verbal communications were received from the following churches in Missouri, viz:

Church at Columbia, Boone county, No. of members 113, additions the past year, 19, Elders T M Allen and W Lee. Persia, Boon county 95, added past year 19; Elder W White. Rockbridge 89, added past year 40, Elder N Daviess. Rochport 120, added past year 8, Elder J P Lancaster. Friendship 119, added past year 23, Elders S Williams, N Ridgeway, and E Crisman. Red Top 44, added past year 4. Bear Creek 85, added past year 10, Elder M P Wills. Crawford's Fork, Jackson, 14, added past year 2, Elder S Bradley. Independence 166, Elder F R Palmer. Ragan's School House 20, added past year 30. Elk Fork, Monroe county, 79, added past year 19, Elder W Reed. Union 57, added past year 9. Paris 164, added past year 75,

Elder F Gosney. Florida 55, added past year 15, Elder H Thomas. Santa Fee 110, added past year 90, Elder D M'Swain. Crooked Creek 40, Elder M Sidener. Georgetown, Pettis county, 34, added past year 12, Elder M A Ferris. Withers Charitan county, 16, added past year 9. Shelbyville, Shelby county, 149, added past year 137, Elder B W Hall. Liberty, Randolph county, 115, added past year 45. Antioch 59, added past year 9. Union 22, added past year 3. Dover 110, added past year 3. Huston, Marion county 126, added past year 48, Elder C Ballinger. Palmyra, —, —, J. Creath jun. Evangelist. Richmond, Ray county, 70, added past year 46, Elder T N Gaines. Stanley's Meeting House 38, added past year 28, Elder J Warrener. Richland, Howard county, 163, added past year 33, Elder W Burton. Freedom 37, Elder T M'Bride. Sr. Fayette 163, added past year 90, Elder H L Boon. Mount Pleasant 23, added past year6. Salt Creek 40, added past year 4. Glasgow 9, added past year 9. Mount Moriah 30, Elder J Prewitt. Louisville, Lincoln county, 58, added past year 7. California, Cole county, 13, added past year 13, Elder C E Russel. Bear Creek, Platte county, 160, added past year 50, Elder J Lovelady. Platte City 70 added past year 46. Bloomington Buchanan county 150, added past year 100. Antioch, Scotland county 20, added past year 10. Lebanon 64, added past year 20. Edina 20, added past year 5, Elder G B Turner. Monticello, Lewis county, —, —, Elder J Creath, jr. Bloomington, Macon county, 38, added past year, 23. Salt River, Ralls county, 90. Frankfort, Pike county 90. Arrow Rock, Saline county, 18. Dover, La Fayette county, 115, added past year 51, Elder J H Foster. Republican 81, Elder D Young. Lexington 101, added past year 15, Elders L Vancamp and H M Bledsoe. Columbus, Johnson county, 35, added past year 20. Brush Hill 40, added past year 25, Elder T Mulkey. Warrensburg 35, added past year 25. Big Creek, Henry county, 37, Elder T M'Bride. Liberty, Clay county, 80, added past year 15, Elders A Paine and J Hiatt. Fishing river 40, added past year 40. Barry 50, added past year 4. Springfield, Green county 110, added past year 21, Elder J Farmer. Pometar 40, added past year 10, Elder J Potter. James' Fork 50, added past year 20, Elder J Crider. Crisp's Prairie, Dade county, 75, added past year 30, Elder J M'Bride. Conner's Prairie 16, added past year 16, Elder H Mulkey. Mount Vernon 12, added past year 12, Elder R W Crawford. Seven Creek, Taney county, 16, added past year 16, Elder J Dodson. Fulton, Colloway county, 125, added past year 23, Elder A Rice. Millersburg 110, added past year 10, Elders J and J Coons. Antioch 100, added past year 20, Elder J Love. Mount Tabor 40. Loutre, Audrain county 2 Elder G Jackman. Boonville, Cooper county 11, added past year 11. Diamond Grove, Newton county, 20, added past year 4, Elder N Buchanan. Additions to the churches in Franklin county, 82.

After conferring together, the brethren unanimously agreed to appoint Elders J. P. Lancaster and Allen Wright, Evangelists for the State.

They also recommended the churches in particular districts to meet and appoint district Evangelists, whose duty it shall be to co-operate with the State Evangelists, when in their bounds.

Agreed to assemble in State meeting again, in Fayette, Howard county, on Friday before the 4th Lord's day in May, 1843; when it is expected every church in the State will be heard from.

Teaching brethren from other States are affectionately invited to attend the next State meeting.

There are other churches in the State, and there have been many more additions within the last year; but the above churches have near 5000 members, and have had about 1600 additions.

The congregations throughout the meeting were unusually large. The meeting coutinued until Wednesday the 15th. Fifty-two accessions were obtained during the meeting; a few of them were from the Baptists, Presbyterians, and Methodists; but the most of them were by faith and obedience.

Great harmony and brotherly love prevailed throughout the meeting.

The following preaching brethren were present, viz:—Elder Thomas Smith from Ky., Elder L. Hatchett, from Ill.; and Elders F. R. Palmer, J. P. Lancaster, A. Wright, M. P. Wills, T. M. Allen, H. L. Boon, W. Lee, W, White, J. Williams, H. Thomas, M. A. Ferris, W. Burton, T. M'Bride, Sen. J. H. Haden, J. Prewitt, D. Young, L. Vancamp, and W. Reed, (perhaps some others not remembered.)

H. L. BOON,
T. M. ALLEN.

Brother J. A. Gano of Centreville, Ky, writes Oct. 13, 1841. Last Sunday at Union there were three additions—two weeks before, there were 5.

Jacksonville, Ill. 25, *Nov.*

Dear Father Stone:

During my visit to Missouri, we had some interesting meetings. One at Monticello, 16 additions, one at Houston 22, one at Palmyra, 73, and one at New London, 1. We had brother Creath to help us.

Our meeting is still going on in Jacksonville, Ill. We have had between 40 and 50 additions, and others are expected.

May the good Lord bless your labours in your *old age* to the conversion of many.

Yours in the good hope.

W. M. BROWN.

Brothers Henry and Gilliam in a short tour of 13 days, added to the church 20, in Pike county, Illinois, about a week past. Ed.

Brother Jas. McHatton of Leesburg, Ky., writes Nov. 1, 1841, that brothers Kendrick and Rice, gained 54 persons at Mt. Sterling in a four days meeting—since at Macedonia about 20. I have lately immersed a number.

In October brother Foster baptized 30 and more in Macoupin Ill., at one place. Ed.

We have no room for the proceedings of our last annual meeting. They were handed in too late. But shall appear in our next number. The number of members in the churches reported in this State is about 3825. Ed.

Brother C. C. Scott of Columbia, Ky., writes Oct. 16 1841. During a six days meeting in Columbia there were 28 additions—next Lords day 2 more were added two miles from town—and on the two succeeding days 13 more were added at Bethel. Brothers Mulky, Clark, Steel and Callahan are the laborers. The Lord is doing great things for us in this section of country. Ed.

Rutland, Meigs county, Ohio, July, 1841.

Brother Stone—Some information in regard to the progress of truth in this section of country may not be uninteresting to you. In this county there are 8 congregations, embracing about 500 members, most of which have been organized within the last two years. They are daily increasing. We have three Evangelists in the field constantly proclaiming the word of life, and its proclamation is not without effect, having obtained near three hundred additions within the last sixteen months. Hence you will learn that the proclamation of God's word is not without effect, when delivered in its native beauty and grandeur. This should inspire us with zeal for the law of our King. And believe me, my old brother, every means are resorted to by the sects to oppose the truth, for which we contend. We are called *traitors*, because we have abandoned the creeds of our ancestors; we are called *apostates*, because we have entered our protest against the corruptions of Christianity. We are called *heretics*, because we cannot embrace the dogmas of priestly zeal, and wear the fetters that bind the human will. But we will not mind these things, and will be mild, just and generous; humble before our God, and zealous for his honor and law, for a glorious prospect is extended before us. The day dawns upon us in which christians will reverence the long neglected statutes of Jesus, the Messiah. Likewise, there is in reserve, a rich inheritance for all the righteous, where we shall drink of the streams of divine goodness, and "bask in the sunshine of his Love." O, then, let us look to the recompense of reward beyond the Jordan of death! Your friend and brother,

RODNEY DOWNING.

Brother L. Hatchitt of Mo. writes about 1st inst. that about 24 were lately added in his itinerations through the north of that State. Ed.

The religious intelligence of brother Ross of Iowa is mislaid, and cannot be found.

Since Sept. last the Detector reports 225. Ed.

The letter of brother J. Smith of Ky., to the editor of the Harbinger. came too late for this number.

"The Ohio Conference of the Methodist Protestant Church last week held its session in Springfield, Ohio; and, amongst other business, the name of a young man was announced as a candidate for the ministry. A brother rose and said that the candidate was worthy of reception; for he was a true Methodist!

"At this, Mr. Crall, the Secretary of the conference, rose to inquire what was meant by 'a true Methodist; 'for,' said he, 'Methodism has now so many heads and horns that I despise its very name!!!' "—*Western Christian Advocate.*

THE
CHRISTIAN MESSENGER.

December, 1841.

VOLUME XII. NUMBER 2.

From the Christian Palladium.

PLAIN THOUGHTS,

BY ELDER T. CARR.

[*Continued from page 22.*]

Some will ask, Why all this from men professing to take the Bible as a rule of faith and practice? Why, it originated from a few short sentences of scripture, by them isolated, forming in their minds this short creed, viz: faith, repentance, and baptism, (inseparably connected) for the remission of sins. This they think is God's plan for the salvation of the world. This being the constituted plan of Heaven, neither of the items can be dispensed with; each is a *sine qua non* to remission of sins. The person neglecting either faith, repentance, or immersion, must remain unforgiven, not pardoned. Consequently immersion must be attended to or the sinner lost!

Now if this system be true every thing else must be false: consequently very many of those whom we always recognized as Christians have not been immersed, and can not be regarded by them as Christians! Our rule of action in this particular, has always been to embrace, in the arms of affection, all the lovers of the Lord, of every name, and to receive all who give evidence that the Lord has received them. Hence the Disciples must regard us, at least, as brethren walking disorderly, and ought in all conscience to withdraw themselves from us.

The above named scheme is at war with every other system in Christendom. I now ask, how this people can fellowship unpardoned sinners? The honest and undesigning among them do not fellowship any but the immersed. Others, for the sake of advantage, seemingly fellowship all. Now what is such friendship but dissimulation?

I have said the honest among them do not fellowship any but the immersed, because none but such have remission, consequently not born of God, not his children, not their brethren, not Christians; and to fellowship such would be to encircle in their communion the unregenerate, and

give 'holy things to dogs.' The Editor of the Christian Messenger, (whom I highly esteem) says, 'in his parts they commune with Methodists, Presbyterians,' &c. Such a course, to say the least of it, is doubtful. The Lord says, 'come out from among them, and be ye separate.' To embrace as brethren those whom they know are not such, shows a want of moral honesty, and a disregard of God's word.

Now, dear brethren, this people can never unite with us unless they renounce their creed; because we have always believed remission of sins is received upon the principle of faith, repentance, prayer and seeking with all the heart, though there be no *water* within miles of the place. God is not dependant upon any immersing nor sprinkling priest to enable him to pardon the sinner.

Why, brethren, they must regard us as standing in the way of the promotion of God's cause, or plan in which he saves sinners, consequently if we have any influence over sinners, that influence must in their estimation, be against the salvation of men. Therefore, the honest among them treat us as enemies to the cause of God. If I am treated otherwise, I regard it as arising either from ignorance of their scheme, or from dissimulation. Those who are the most intolerant I love the most, because I think them honest, not hypocrites.

As well might we expect a union between a believer and an infidel as a union with this people. Long have I hoped, and in some degree expected this people to abandon their little contracted creed, and embrace truth, which would expand their hearts, but have lost almost all hope. They are strengthening themselves in it, and consequently their opposition to us and all others, is on the increase, and with this view of the subject we are enabled to know from whence arises that of which the Disciples complain so much; intolerance, bitter denunciations, &c. &c. against all who oppose them, declaring themselves right and all others wrong. Now, if blame must rest any where it should be upon the doctrine, the natural tendency of which is to inspire such an unchristian spirit.

Now, from the foregoing considerations, I have thought it best for the peace and advancement of the cause of God and truth among us, that we no longer seek for union with the 'Disciples,' for in all cases, in the bounds of my knowledge, (which is not very limited,) where it has been attempted, they have claimed the complete control, and every thing had to bow to their creed, the 'Ancient Order,' as taught by A. Campbell, must be fully established or union could not be had. And if the union continued, it in all cases was at the expense of that sweet gospel liberty and spiritual enjoyment that always has been characteristic of the Christians; and cold death-like formality has followed.

Let us remember that 'evil communications corrupt good manners,' and resist every thing that will deprive us of that sweet spiritual enjoyment, without which religion is but an empty name. O, for a more free intercourse between heaven and our souls. *This* is the religion for which I preach, and for which I pray. None other is worth possessing.

Liberty, Ia. 1841.

REPLY TO THE FOREGOING.

BROTHER MARSH:

I proceed to the further consideration of your correspondent, T. Carr's communication. In exculpating himself and such as think with him, he gives the *indubitable* reason, whence originated the disorder and confusion, apparent between us. "Why," says he, "it originated from a few short sentences of scripture, by them, (the Disciples) isolated, forming in their minds this short creed, viz: faith, repentance and baptism, inseparably connected, for the remission of sins. This they (the Disciples) think is God's plan for the salvation of the world." Is it possible, brother Marsh, that you endorse this sentiment, and publish it to the world?—that the cause of strife, contention and confusion, is the preaching of faith, repentance and baptism!—asserting this to be God's plan of saving the world!!—and that a few isolated texts incline that way!!! Has your correspondent forgotten the divine commission, "Go ye into all the world, and preach the gospel to every creature, He that believeth and is baptized shall be saved--Go, teach all nations, baptizing them, (if they believe)--that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Was not this the plan of God to save the world? Did not Peter receive this commission? Would he have acted up to it, had he neglected to enjoin either faith, repentance or baptism? Did he not combine them all when he began to preach in Jerusalem at Pentecost? He preached the gospel--the people believed--he told them they must repent, and be baptized--they obeyed and were saved.

Did the Lord ordain any other plan in the New Testament of saving the world? Did the apostles teach any other plan? Durst they conform to the ig-

norance and prejudice of the world, and omit to teach the whole divine plan? Would they have been faithful to their Lord to add or diminish from his plan? If the teaching of this plan be the cause of strife or confusion, who is to blame for it? the teacher or the taught? Had your correspondent been present at Pentecost, and heard Peter preach, would he not have corrected the apostle for informing the people that they must be baptized for remission or salvation? Would he have said, Why Peter, do you make baptism an essential, a *sine qua non* of salvation or remission? "We can never unite with you, unless you renounce this creed; because we have always believed remission of sins is received upon the principle of faith, repentance, prayer and seeking with all the heart; though there be no water within ten miles of this place. Peter, we must be right, for our experience teaches us that we received remission of our sins before we were immersed; therefore, there is no necessity of water baptism; God is not dependant upon any immersing or sprinkling priest to enable him to pardon the sinner." Peter would have replied, My Lord commanded me to baptize, and I must obey him. Would your correspondent have replied, The Lord knows there is no necessity for baptism—God can and does save without it. As well might he have withstood Peter, as those acting and believing as Peter did. As well might he withstand the Lord of all, because he required baptism.

Now, I have proved beyond fair contradiction, that faith, repentance and baptism, is heaven's constituted plan of salvation. All the gloomy inferences of your correspondent, are not against us, but against the Institutor himself. He should be careful lest he be found fighting against God.

But why does he not believe baptism to be required in the plan of salvation? He may say, that faith is

frequently mentioned alone, by which we are saved or justified. Will he from this conclude that repentance, prayer and baptism are unnecessary? So repentance is often mentioned alone, as that by which we are forgiven and saved—Will he thence conclude that faith, prayer and baptism are unnecessary? Baptism is also mentioned alone, as that by which we are saved—Will he thence conclude that faith, repentance and prayer are unnecessary? Did not he that enjoined faith and repentance, also enjoin baptism in the plan of salvation? Have we any scriptural authority to dispense with baptism? This is the question; to approach which many seem fearful. Who will dare say, that any one item of God's plan of saving sinners, is not essential, and therefore it is a matter of indifference whether we attend to it or not?

I will now notice a few of his gloomy inferences. 1st. If baptism or immersion is necessary, and a part of God's plan of salvation, "then immersion must be attended to, or the sinner lost." Yes; if the sinner knew that God required immersion, and will not obey, he will certainly be lost, or not saved. "To him that knoweth to do good, and doeth it not, to him it is sin." "And if ye die in your sin, where God is you cannot come." This inference of your correspondent is denied by us, as far as I know, in case of ignorance of duty. We with you believe that immersion only is baptism, and is not to be administered to helpless babes, but to believers only. Yet we believe with you that there are many from wrong teaching, who think that sprinkling or pouring a few drops of water on the subject, whether adult or infant, is a compliance with God's will. Now we think with you that there are many pious christians, who from ignorance of immersion as their duty, have neglected it, and yet are accepted of God with all their ignorance. Yet these same people have the spirit of obedience, and did they

know that immersion is required, they would obey. For twelve years I thus lived without immersion, and believe that I lived under the smiles of heaven. But when I became acquainted with my duty, I submitted to it. How should I then act? Should I teach the world that baptism was unnecessary for salvation, because I experienced salvation without it? Should I labor to comfort people in their ignorance, or teach them their duty and urge them to obey? Surely this is a consistent course. Is not the contrary course presumption?

2. He says, "Our rule of action has always been to embrace in the arms of affection, all the lovers of the Lord of every name, and to receive all that give evidence that the Lord has received them. Hence the Disciples must regard us as brethren walking disorderly, and ought in conscience to withdraw themselves from us."

I ask your correspondent, whether he ever read of an unimmersed person received into the church under the New Institution? or whether that book authorized such to be received into the church? If so, where in that book is it found? Has not the Church of Christ, from the beginning, in every land, in every party who believed in water baptism as a divine ordinance, in all their creeds, believed that a person must be baptized, before he could be received as a member of the church? May we not love a foreigner of an unblemished character, and receive him kindly to our hospitalities? But would we claim such as a fellow-citizen, and grant him all the privileges of our government, until he take the oath of allegiance? We could not agreeably to our Constitution. To do it would be a violation of our Constitution. So baptism is the *sacramentum*, or oath of allegiance, by which we become a citizen of the kingdom of heaven. John iii.

We receive all of a christian character into our

arms of affection, but we cannot receive the unbaptized into the church. To do so, would be to act without scriptural precept or example. Did Christ and his apostles ever receive an unbaptized person into his church? Where and when? Did they ever authorize it to be done? Where and when? We grant, all that work righteousness in every nation, are accepted of him, as was Cornelius; but this does not prove that they are to be received into the Church. But you may say, We are commanded, (Rom. xv. 7.) "Receive ye one another, as Christ also received us to the glory of God." Remember, this was addressed to the saints in Rome, who had all been baptized—yea, buried with Christ in baptism. These saints, whether Jews or Gentiles, were to receive one another—but they were not commanded to receive the unbaptized into the church. Your correspondent's *rule*, and our *rule* for receiving into the church, are very different. The Bible only is our rule of practice for receiving into the church—his rule is a man-made one, and works differently from ours. By which shall we work? judge ye.

Such is my charity, that we have received unbaptized persons of a christian character to join with us in our worshipping assemblies, to pray and sing, and even to eat and drink at the Lord's table with them. For the Lord's supper was instituted and attended to previous to baptism, and we are no where forbidden to do so. But because I and many of my brethren have done so, your correspondent has represented us as hypocrites, dishonest and designing men. It is a small thing to be judged of man's judgment. Judge not, lest ye be judged, says a greater than T. Carr.

3. His next inference is, "That this scheme is at war with every other system in christendom." That may be, and yet our scheme may be right and every other wrong. Let it be proved to be at war with the

Bible, and we yield, not before. "At war with every other system in christendom!" Were the sentiment of any weight, I could easily prove the reverse; but let it pass unnoticed. In passing, I remark that your correspondent has slandered us, in thus speaking evil of us. But a man in this day may slander a professed brother without any fear of responsibility to his party.

He proceeds; "Now brethren, this people can never unite with us, unless they renounce their creed." Then there is an end of all hope; we will never give up our creed, the Bible. But, we must receive their creed, or their plan of God's salvation, which is to renounce water baptism, or whittle it away to an unessential, or that which may be received any way, or rejected in toto, as every man pleases. We cannot receive this creed, because we deem it latitudinarian; and therefore, if urged upon us we reject it as we do every party scheme on earth. We unite not on opinions, but on the facts and spirit of the gospel. We agree that faith and repentance are indispensible parts of God's plan of saving sinners; and that praying and seeking for salvation as naturally flow from true faith and repentance, as that waters flow downwards. We differ but in one point; you think immersion not a part of God's plan—we do. Shall we, therefore, be rejected on this ground?

Your correspondent with your endorsement, has expressed the very essence of sectarianism. We may unite with them, if we will renounce our creed and adopt theirs. So say all the sects. To avoid this foundation stone of sectarianism, we took the Bible alone for our creed, near forty years ago; and all who take this and act up to it, we receive in union, without regard to diversities of opinion.

Your correspondent says, "As well might we expect a union between a believer and an infidel, as a

union with this people," Then are all our attempts to promote union, vain. If this be the language and spirit of the eastern christians, I for one, do not desire it; *actum est de unitate inter nos.* His idea why a union cannot be effected between us is, that we will not give up our little, contracted ereed, and embrace his.

Upon the whole, he advises his brethren not to unite with us!! and yet would make the world believe he was not a sectarian in the proper sense of that term. He ought never to declaim against sectarianism, unless he first proclaim aloud, that the Disciples are all infidels, and have no just claims to christianity. Let him unite with all the sects in denouncing us, and prepare to give an account to his Judge at last, for acting in opposition to his will, that all that believe should be baptized, and should be one even as the Father and Son are one.

He calls us by a sectarian name, *Disciples.* In doing thus he is partly justified, because many among us have taken this name in preference to that of *Christian*, given first at Antioch by divine authority. Yet all have not taken that name. Thousands among us disown the name, (Disciple) and blush to see in our periodicals, "The church of the Disciples,"—"A meeting of the Disciples," &c. The name *Christian* appears to be studiously avoided, and the name Disciple to be purposely used, in order to fasten it upon the whole body. I soon shall leave the shores of time, and while bidding farewell to the world, I again solemnly protest against the change of the name. In doing this, I condemn not my brethren who think differently. The matter will be determined before the final judgment seat not many days hence.

Praying for a better state of things, I subscribe myself, Your old brother,

B. W. S.

THE NAME JESUS.

Matt. i. 21. "And thou shalt call his name Jesus: for he shall save his people from their sins."

[*Continued from page* 16.]

In my former number I have taken a view of the dignity and glory of the Son or Word of God before he came down from heaven, and was made flesh. I also glanced at his deep humiliation in becoming flesh, and I now desire to speak of his glory when he became partaker of flesh and blood.

He had a soul and a body. "Now," said he, "is my soul troubled, even unto death." This soul was that very glorious being, whom we described in the former number, as the Son or Word of God, who was with the Father, and by whom God created all things. This same being, in the fulness of times, for our salvation, descended from heaven, and was made flesh, or took flesh and blood, such as the children had, subject to pain, sickness and death--or he was the seed of David according to the flesh--but was declared to be the Son of God, with power according to the spirit of holiness, or Holy Spirit, by the resurrection from the dead. He was the root of Jesse, yet a rod out of the stem of Jesse—the stem of Jesse was David, and the rod from this stem was Jesus: Isai. xi. He was the root and the offspring of David.—the root of Jesse and of David; because they, among other creatures, were created by him—but he is their offspring according to the flesh. What think ye of Christ? whose son is he? They say, the son of David. But David said, the Lord said unto my Lord, "sit thou on my right hand, till I make thy foes thy footstool. If David in Spirit called him Lord, how is he his son? They could not answer him. Neither could we unless we had been better instructed. As to the Spirit or soul he

was David's Lord, or Jehovah, but as to the flesh, he was David's son. In the Psalms it reads, "Jehovah said unto my Jehovah, &c." In the same sense, the Father speaks to the Son, "Thy throne, O God, is forever and ever, a sceptre of rightousness is the sceptre of thy kingdom—Thou hast loved righteousness, and hated iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." Heb. i.

The person of Jesus then consists of one soul and a body, that soul is the Son or Word of God, that existed in glory before the world was. He was divine as being the Son of God—human, as being the son of David.

He says, when in the flesh, "he that hath seen me hath seen the Father, for the Father dwelleth in me, and I in him. Such texts frequently occur. When, therefore, we see him, we see the Father--when we know him we know the Father; for we see God manifested in the flesh of Jesus. But it may be asked, what of God do we see in Jesus? I answer, not the being or substance of God; for no man hath seen God at any time, or can see: but we see the perfections of God—the glory of God in the face of Jesus--the image of the invisible God—the character of his person. We see God, as I have said, in his perfections. The mighty works that Jesus performed were manifestations of God's almighty power. "It is not I that speak, by which those mighty works are done; but the Father in me, he doeth the works,"--The same says Peter, Acts ii. "Jesus, a man approved of God, by signs, wonders and miracles, which God did by him."

In Jesus we see the perfections of God, not only of power, but of wisdom, love, mercy, truth, faithfulness, all the fulness of Godhead--the very image of God, (characteer) the very character of his substance. All that benevolence, mercy and love we see in the Son,

are the benevolence, mercy and love of the Father manifested. All those words of grace which flowed from his lips are the words of the Father. "He spake by his son." In him we learn the Father. They are *one* in mind, purpose and love to the fallen world. Where else shall we know the Father but in the Son. There he is plainly revealed in all his glorious perfections. Whosoever loves the Son, loves the Father--whosoever honors the Son, honors the Father also. They are one character, and character is the object of affection.

To come to the Father by the Son, is a scriptural idea, and how few feel its force. Through or by the Son, we see the Father, and come to him as manifested in the Son. This is life eternal to know the only true God, and Jesus Christ whom he has sent. Avaunt forever, vain speculations on this soul-reviving doctrine! Grow in the knowledge of Christ, and you will grow in the knowledge of the Father, and experience eternal life.

Look at Jesus weeping over a lost world--this is the very temper of the Father himself--see him bleeding and dying on Calvary--you see the very compassion and love of God manifested. See his tender solicitude for the salvation of sinners—it is the very heart of the Father. Think you that Jesus loved sinners, and that the Father hated them?—that Jesus was the friend of sinners, and the Father their enemy? Did he come, live and die to reconcile the Father to us, and to bear his vengeance for us in his own person? No: God is love, and love to the world moved him to give his only begotten Son, not to appease his wrath against the sinner, but to save them from their sins.

B. W. S.

(To be Continued.)

For the Christian Messenger.

Queries, No. 1.—ELDER BAILEY.

Elder B. W. STONE:

As you are engaged in publishing a religious periodical, may I be permitted to ask a few questions? I have been a student of the Bible for many years, endeavoring to learn God's method, or plan of saving sinners. I have arrived at this conclusion, that the *grand secret* in religion consists IN BELIEVING WITH THE HEART ALL THAT GOD TEACHES, AND DOING ALL HE COMMANDS. Am I mistaken?

Elder Bailey, a Baptist minister of Winchester, Ill. asserted in the Christian meeting house in this place, during a course of lectures he was delivering, "That persons may be born of God frequently *after*, and ought always to be born of God *before* baptism,"—"That God has no set way to proceed in conversion."

I assure you, I was not a little surprised to hear a man, who professed to be called and sent of God to preach the gospel, inculcate such a sentiment. If this doctrine be true, how are we to know when we are pardoned? Mr. Bailey also said, that, "Born of water and spirit," (John iii. 5) did not allude to baptism. That it should be translated, "*Born of water, even of the spirit.*" Titus iii. 5. "Washing of regeneration," says he, "I deny that baptism is taught in this passage."

Will the Baptists endorse these sentiments? To shew you what importance Mr. Bailey attaches to the institution of Baptism, I will transcribe from my notes his own words. Says he, "If a man knows it to be his duty to be *immersed*, and will not bow to the *test*, which God requires, he CANNOT ENTER into the kingdom of heaven. A man must submit his neck to the *yoke* of Jesus Christ: Nay, I go still farther, if a man learned from *tradition*, *even* if he were to *fancy* a thing right,

and then refuse to obey it, he would be damned. His conscience would be his guide."

Is not Mr. Bailey putting too much stress on tradition?—on a man's imagination?

These are but a few, of the many assertions, made by the Rev. gentleman, and if permitted, I will, in a future number of the Messenger, state the objections which Mr. Bailey made to "the Doctrines of the Reformation, so called," soliciting from your pen remarks upon them, trusting, that if they fall into his hands, he will see the futility of his arguments, and like a MAN, retrace his steps.

Please attend to the foregoing queries, and favor your readers with such comments as you think proper.

Truly, yours, &c.

D. P. H.

REPLY TO THE ABOVE.

My dear BROTHER:—Your definition of religion is, "believing all that God says, and doing all that he commands." I have no doubt, that these are the means ordained of God, through which we obtain religion. The word, religion, is derived from the Latin word *religo*, which primarily signifies, *to bind again*. Its application is, that Adam in innocency was bound to his God with the cords of love; but sin dissolved or cut these cords, and separated him from his God. *Religion* is to bind him again, or to rebind him to his God. This is the work of God through the means he has ordained, that is, "by believing all he has said, and doing all he has commanded." This is religion, or *at-one-ment*, which will be completely effected by the resurrection from the dead to immortality and eternal life.

You ask my opinions on several doctrines, advanced

by Mr. Bailey in your hearing. One is, "that persons may be born of God frequently *after* baptism, and should always be born of God *before* baptism--that God has no set way to proceed in conversion."

According to Mr. Bailey's definition of being born of God, as signifying a new creature, we all believe that many have been made new creatures *after* they have been baptized; for we are not so charitable as to think that all who are immersed are new creatures; nor so uncharitable as to think they never can be made new creatures afterwards. As to his assertion, that persons should always be born of God, or made new creatures before they are baptized, you, my brother, as firmly believe as he does; for you contend that no unchanged, unrenewed person should be baptized; and that the baptism of such avails him nothing. Where then do you and Mr. Bailey disagree?

You may say, I believe that regeneration is not a change of heart, but of state, and this change of state is effected through baptism. Yet you as firmly believe in a change of heart as he does, and he as fully believes in a change of state as you do--so fully that he will not admit an unimmersed person into the church, or to partake with him of the holy supper. He therefore must view all the unimmersed as aliens from the commonwealth of Christians, nor can this state be changed until they are baptized, should they even be changed in heart and as holy as Cornelius.

Is not the contest a logomachy, while you both believe the same thing? So, I confess, it appears to me. There appears to be an unhappy disposition among christians to find fault and condemn at the present time. Ought they not rather to examine and compare their sentiments, in order to effectuate a union? Surely this would be more like Christians.

Another sentiment of Mr. Bailey, is, "that God had no set way to proceed in conversion." By the term

conversion, I suppose, from the connection, Mr. B. understands regeneration, or being made a new creature, according to the Old School. This, he says, is sometimes effected *after* baptism, and should be always *before* it. In this respect he doubtless was led to conclude, that God had no set way of conversion. Your agreement with the sentiments advanced we have already noticed. But to take the sentence, "God has no set way of conversion," as an abstract proposition, is certainly indefensible; we should never know with certainty what to do to be saved--whether we were certainly doing the will of God or not; or whether we could be accepted in that way. Yet, according to the abstract proposition, every different sect is right in his own way, and none can be wrong, seeing God has no "set way," and' therefore, left every man to act, according to what seemed right in his own eyes. This is the rock on which the christian world has split.

I am certain that Mr. B. would reject this, because it could not be in accordance with the subject connected. But can he blame you for taking up the ideas suggested, from the sentence he used, when he and his brethren treat us in a similar way; taking from our connected doctrine, a detached sentence, and upon it building a system of absurdities, and palming them upon us as the doctrine we teach, and holding us up before the public as a set of intorerable heretics? Even on the very article of regeneration--when we give the scriptural meaning of it, as a change of state, and not of the heart—they represent us as denying a change of heart, and the influences of the Spirit, though these things we constantly teach and affirm. But of this hereafter.

You mention another doctrine Mr. B. advanced in his lecture, "that born of water and Spirit," John iii. 5, did not allude to baptism; that the text should be

read, "born of water (*kai*) *even* of the Spirit." This translation of *kai*, *even*, instead of *and*, I remember when young to have seen used in defence of Trinity, by a smatterer in Greek. It was then scouted by the intelligent and learned, and was thought to be put to eternal rest; but Mr. Bailey, it seems, has revived it to help him in a desperate case. By the help of this criticism of *kai* meaning *even*, we can learn a thousand new things in theology. For instance, we used to think there were twelve apostles; but by this criticism we have but six; as Matt. x. 2. We shall substitute *even* instead of *kai*, *and*. Peter, even Andrew his brother—James even John—Philip even Bartholomew—Thomas even Matthew—James even Lebbeus—Simon the Canaanite, even Judas Iscariot. Wonderful, sirs, would my old friend say! How ignorant must our fathers have been; what dunces, not to have known this! Wonderful discovery! By the help of it we now see that to be born of water, and to be born of the Spirit, are the same thing! Now we can read the scriptures, and find out new things on every page!

You say, Mr. B. denies that baptism is taught in Tit. iii. 5. He hath saved us,—by the washing of regeneration (*dia loutrou palinggenesias, bath of regeneration*) and the renewing of the Holy Spirit, which he hath shed on us, &c. This idea, no doubt, he received from his accepted criticism that *kai* means *even* and not *and*. He reads it, By the washing of regeneration *even* the renewing of the Holy Ghost—therefore the bath of regeneration and the renewing of the Holy Ghost means the same thing! If the criticism is good in this case, it must be equally good in the following verses of Tit. iii. 5, as in verse 10. "A man that is a heretic, after the first, *even* the second admonition, reject." By this criticism we are taught that the *first* means the *second*, and the *second* means the *first*. In verse 13, "Bring Zenas the law-

yer, *even* Apollos diligently on their journey." Now without the help of this criticism we should have thought that the *first* admonition did not mean the *second*, and *vice versa*, and we should have thought that Zenas and Apollos were two men, and not the same man!

Now, as Mr. B. has made "born of water—born of spirit—saved by the washing of regeneration—and the renewing of the Holy Ghost, the same thing; and as he appears to wish by his efforts to do away the scripture texts for baptism, I will assist him by the help of his own criticism, to do away a few more. "He that believeth (*kai*) *even* is baptised, shall be saved: therefore believing means baptism, and baptism means believing; i. e. If a man believes, he is also baptized, therefore this text has no allusion to water baptism. This would be a powerful argument to establish his favorite doctrine of justification or salvation by faith alone—and having gone thus far in proving that believing means baptism, he might shew that the apostles were mistaken, and practiced baptism without authority, and therefore, it is not a divine ordinance binding on any. This would overthrow us entirely, which would be highly gratifying, no doubt.

By his criticism I will help him to do away the force of another text which is in his way. Acts ii. 38, "Repent, *kai* even be baptized, therefore repentance means baptism. Again, "And many of the Corinthians hearing, believed, *kai* even were baptized," therefore hearing and believing mean baptism. Again, "Brother Saul, why tarriest thou? arise, be baptized, *kai* even wash away your sins ——," therefore baptism means washing away sins. I grant this last text will not suit him so well. But we will let it now stand. He can as easily find another criticism to do it away, and to do away the views af all the orthodox, the Baptists not excepted.

I may have been too particular on Mr. B's accepted criticism, but I know such criticisms have a greater effect upon the less informed, than those calculated to instruct correctly. You shall be attended to in my next, if life and health be continued. B. W. S.

NO HARM MEANT.

"Tell it not in Gath—publish it not in the streets of Askelon."

No: I would not do it for my right hand, had it not already been told and published, over the signature of the worthy brother himself, in the public journals of the day, which by this seem to endorse the sentiment. I would not do it, lest it might be thought that I was trying to detract from his deserved popularity, and influence in the world. I should blush to do it, because he is my worthy friend and dear brother, and by doing it I should seem disposed to expose him as an erring brother to the censure of an unfriendly world. What shall be done?

Friend, what is the matter? Why this unintelligible soliloquy I heard as I stept in? What can it mean?

It was nothing but the ebullition of a heart filled with grief, shame and confusion at the conduct of a much esteemed brother and friend; and yet I have no doubt, in his own view, he acted correctly, and from the purest motives; but those acts are calculated to mislead others, and injure society.

Do not keep me in the dark; explain the matter at once. I should be the last man to do it; but he has done it himself, and, to my sorrow, in the public journals. From this it appears he wished his acts to be known. A worthy preacher among us sometimes leaves home to preach the gospel for a few days or weeks. He makes it a point in publishing the good effects of his lectures, to publish also the sums of mo-

ney given him by each church to which he has ministered. The churches knowing his course will exert every nerve to raise a respectable sum, that they may appear wealthy and liberal in the eyes of the public; but we cannot prevent the thoughts nor words of men; they will think, despite of us, that the foundation of the scheme, is avarice in the preacher. Another preacher knowing that a large sum was received from this church by our brother for his ministerial services, may also call, and spend some time amongst them. When he leaves, the church may give him very little, perhaps nothing. The language of their conduct is very plainly this, "We esteem your services very lightly, and wish you not to return." If he has brains he will take the hint, and never go there again. He goes off discouraged, not because he received no money, which he may have greatly needed, but because of the low esteem in which he was held by the church. A pious, zealous, useful young evangelist may be thus destroyed—the doctrine of Diotrephes established, and the reprobated practice of the church of Corinth revived to our ruin. All men know the influence of such a course. Brotherly love will be ultimately merged in the love of money, and preaching become a lucrative trade. Then farewell religion.

A church that is poor can give but little; shall she be held up to the public as avaricious? She may have given as much as others, but to several different evangelists at different times.

Paul would not eat meat with offence to a weak brother. I hope our publishing brother will imitate him, and publish no more such things, to the offence of many weak brethren, and to the laugh of scoffers. An old afflicted man, on the crumbling brink of eternity, writes these things, and shields himself behind the rampart of age from the shafts of malevolence.

Some worthy brethren request an insertion of this

article in those journals which have published the commuuications of said brother, on the point above named. B. W. S.

NON-ESSENTIALS.

By D. Monfort, a Presbyterian minister.

As so much is said about the essentials and non-essentials of religion, I would ask, where is such distinction laid down or found? where is the line of demarkation between these two supposed classes of revealed truths, and the divine warrant for an individual to reject the latter! It is no where found as far as my observation has gone, in the word of God nor in the Confession of Faith, nor in the writings of the fathers of the Reformation. It seems to me to be a modern discovery. If it be of such practical importance; the distinguishing point ought to be ascertained--it ought to be a tangible thing.—But I have asked for it in vain. My brother Rice does not even attempt to give it, seeming to be sensible that he cannot do it: and he seems to be content with saying, that his antagonist is pressed with the difficulty as much as himself. Permit me to say, I do not feel the difficulty, nor any necessity from which it can arise, having never made nor allowed the distinction, I have never felt authorized either by implication, or directly to allow myself or any other to disbelieve any part of God's revealed truth. That our standards do not contain all the truths revealed in the Bible imposes or *presses* no difficulty on me for admitting, they only contain a summary of the whole, it is proof to me that this summary is to be believed and practised; and besides, that if any part is not included in this summary of doctrine, our obligation is the same regarding *it*, unless you can point out the exceping clause, or show what truths the author of our religion has allowed us not to believe and practice.—*Baptist Banner.*

MORGAN COUNTY, Dec. 1841.

DEAR BROTHER STONE:

We have been blessed for the last two months, with meetings of a very interesting character. At Antioch some 18 or 20 have been added to the congregation, principly under the labors of that indefatigable servant of the Lord Jesus, Brother WM. M. BROWN, and the prospects are still flattering for more accessions. Please give us your view of 1 Cor. vi. 2, 3.

H. W. OSBORNE.

A FEW THOUGHTS ON 1 COR. VI. 2, 3. AT BRO. OSBORN'S REQUEST.

In this section the apostle reprobates the practice o one Christian going to law with another, before th unjust, or unrighteous. Such were the pagans amon whom they lived; for the world is divided into tw classes, the righteous and the unrighteous. In appealing to Cæsars judgment sent to decide their matters, they virtually said, "we have no men of intelligence, honesty and virtue amongst us to judge correctly between us." This would be a degradation to the church from that lofty eminence to which she is exalted by the Lord.

1. Know ye not that the saints shall judge the world? They with their Head, the Lord Jesus, shall judge the world of the ungodly at the last day. How they shall do it, we are not informed; we as others might guess, and hazard opinions; but I am not fond of speculations. They may simply say, righteous and true are thy judgments, O, Lord, and give a loud Amen.

2. Know ye not that ye shall judge angels, a class of beings above that of the world. The angels are

the fallen spirits from heaven, reserved in chains of darkness against the judgment. These shall the saints also judge in the last day. Now if you are to be judges in such important matters, are ye not worthy to judge in the smallest matters? matters that pertain to this life? And will you set them to judge who are least esteemed in, or *by* the church? Such are the pagans, who fill the judgment-seats of Cæsar. I have rendered the words as Doct. McKnight does in the interrogative form, from conviction of its correctness.

B. W. S.

FEET WASHING,

Bro. Stone, Please give me your views of feet washing. Is it a church ordinance under the new Institution? Also, how often should the Lord's supper be received by a well regulated church W. G.

ANSWER.

Is washing feet a church ordinance of the new institution? I answer: No. We find it from time immemorial practised by the servants of God as well as by others. But we find no church ever practising it, or commanded by divine authority to do it. We may call it a family ordinance; as Jesus washed the feet of his little family, and said, "If I your Lord and master have washed your feet, you ought also to wash one another's feet; For I have given you an example that you should do, as I have done unto you."—John 13. Let us remember that every family was to eat the passover separately; unless it was very small; in that case another might be joined. So the family of Jesus ate the passover alone and the feet of that family alone he washed, and gave the command to them alone as a family to wash one another's feet. In Matt. x. and in many other places of scripture, Jesus gave par-

ticular commands to his family of Apostles, which do not apply to us. But we have equal authority to consider them as commands to us, as that given to them, to wash one another's feet.

Paul also tells Timothy, "Let not a widow be taken in the number (of those to be supported by the church) under three score years old, having been the wife of one man, well reported of for good works; if she have brought up children; if she have lodged strangers; if she have washed the saints' feet; if she have relieved the afflicted; if she have diligently followed every good work." As well might we say that it is an ordinance of the church to lodge strangers, because this widow did it, as that it was among her good works which she performed. As the head of a family she performed this grateful, necessary and humble service of washing the saints' feet. It was a good and grateful work to the person whose feet were washed. For after walking in sandals through dust and heat, it was an act grateful to nature to bathe and wash the feet in cool water. This widow being three score years old may have practised it before Christs' public ministry, and may also have perpetuated what she had long performed. Yet who will say, that because she did it, the church is bound to do the same? Who will say, because the Apostles as a family were commanded to do it, therefore the church is also bound to do it. So because the Apostles were commanded to teach and baptize all nations, therefore, the whole church, individually are commanded to teach and baptize all nations, every man, woman, and child on this principle becomes a teacher and baptizer.

I should rejoice to see families practice feet washing, when needed. It would be setting before their children an example of humility and benevolence.

2. How often should the Lord's supper be received by a well regulated church?

ANSWER.

If no particular time be specified, then once a month or once a year, or once in ten years, or once in life may be pleaded as fulfilling the command—"Do this in remembrance of me." "And as often as ye do it, do it in remembrance of me." We think Luke has particularly specified the time in Acts xx. 7. "And upon the first day of the week, when his disciples came together to break bread." The time is here specified to be the first day of the week—the Lords day. On this day it is further specified, that the disciples came together to break bread. If this does not determine every Lords day; then the consequences above must follow. Yours,

B. W. S.

A CONVENTION

Of Delegates from Churches of all denominations of Christians in the U. States, on the subject of Christian Union—met by special appointment.

The day was fine, as if Providence smiled upon the plan. The hall of the Convention was large and commodious—the assembly of auditors was numerous, and silently seated around. The members of the convention being introduced to each other, and having exhibited satisfactory testimonials of their delegation, took their seats together. Of the large number convened, there was not one, whose head was not silvered with age, and whose face did not exhibit the entrenchments of death. Their solemn appearance inspired reverence in the silent crowd, and checked and suppressed every tendency to levity. At length a venerable Elder rose, and broke silence.

My brethren we have met together to deliberate upon the most important subject that ever engaged the

attention of man--the subject of Christian Union. This subject has pre-engaged the counsels of heaven, and determined the Son of God to come down to earth to be made flesh, to live a suffering life, to die a painful death, to be buried, to rise again, to re-ascend to heaven, and appear in the presence of God for us. Angels now are hovering round us, and the spirits of the just made perfect, all intent upon the result of our deliberations. The Christian world are awake to the evils of disunion, and to the necessity of Christian union—for the want of which they see the world are dying in myriads, and the witnesses are prophesying in sackcloth in the view of their almost powerless attempts to meliorate mankind. Infidelity bodly walks abroad, and with her destroying scythe mows down the fair prospects of Zion. Ten thousand prayers are daily ascending to God from the weeping saints to hasten the longed for event of Christian union. To devise the best method in order to accomplish this desirable end, are we sent here by our brethren. Let us humbly kneel before our heavenly Father, and implore his merciful presence and blessing.

After prayer, a Moderator and Clerk were chosen, and took the seats assigned them.

The Moderator then rose, and in a very impressive manner thus addressed the Convention:

My brethren, when I look around I see that all our heads are bleached with the frosts of many winters; we are advanced almost to the verge of time, and must soon hear the summons to leave earth, and appear before our Judge. The young are warm and impetuous and more easily swayed from the right way by sinister motives. The aged have by long experience learned the folly of such things, and are under fewer temptations to err. I see the wisdom of the churches in selecting gray hairs for this all important subject. The way is now open to commence the business which has called us together. He sat down.

P.—Rose, and thus spake. My mind and voice are for Christian union. Long have I seen and deplored the unhappy division existing amongst us. It is certainly contrary to the expressed will of God—to the ministry and prayer of Jesus—to the happiness of society, and to the salvation of the world. It is contrary to the very nature of God, and of his government—to every thing sacred and divine. To me it is a matter of astonishment that the Christian world should have slept so long, and suffered this *upas* to take root so deep and wide. Now it will require hard labor to uproot the deathly tree, and remove it from the world. From my earliest thoughts on this subject, I partially saw its evils, and wished them removed. I evidently saw that nothing could remove them but a wise constitution. The various constitutions of the Christian world I examined, and adopted that, formed by the Westminister assembly, as the best in doctrine and government, to unite christians in one. But I soon found multitudes of good christians, whose constitutions materially differed from that adopted by me, who were as conscientious in adhering to theirs and of rejecting mine, as I was in adhering to mine, and of rejecting theirs. To me it is plain that none of the parties could unite with me on my creed, nor could I conscientiously unite with them on theirs. I could not relinquish a doctrine I believed divine; nor could I reasonably expect them to do it; nay, I could not require it. Should it be required, and complied with by any, I should doubt their genuine christianity. On this principle it is vain to hope for the union of christians.

We must have a constitution; but all those in being are not adapted to the end contemplated. This constitution should be very concise, including only a few articles, the essentials of christianity, to which all christians of every sect will cheerfully subscribe. Such a constitution I have, with much care and labor

drafted, and in due time will present to the Convention, if required.

E—. Then rose, brethren, I agree with the esteemed brother who last addressed you, that there is an absolute necessity for a constitution, and that those now extant will not answer the purpose of uniting christians. This is true in fact. The Westminister stands as fair as any other; but fact proves that it cannot unite one sect of christians together. That sect, who adopted it, is divided into many, and are as far from union as any other. Even the one of my choice, I am confident, cannot answer the purpose—it cannot keep together its own sect, but we also are divided into contending parties. Convinced of these things, I have despaired of the parties uniting upon any plalform now in being. Having an ardent desire to see christians united, I have like my venerable brother, drawn up a constitution, comprehending only a few articles, embracing the essentials of religion only, to which any christian can subscribe, and on which they can unite. I am willing to submit it to the convention, which can be compared with my brother P——s, and from which we may mould a plan adapted to the end.

M—. rose: brethren I have diligently attended to the two old brothers that have adddressed us, and am unanimous with them in all their views respecting the insufficiency of any creed now extant, to unite christians, and to keep them united. If any could do it, I have thought ours stood fairest. But I have to confess, it has failed to unite us. It cannot be denied that we also are divided. With vehement desire for christian union, I have, with many prayers and much labor, also drafted a constitution, which I have brought with me to this Convention, and will produce it when required.

D—. Brethren, I most cordially agree with you all that a constitution is indispensably necessary to unite christians; but I cannot agree with you that there is

none extant that can answer the purpose. I will readily grant that no constitution formed by the wisdom of man, can effect this all important object. The history of man-made creeds from their first introduction, is proof decisive. Yet there is a constitution extant, which is completely adapted to this end made by the great Head of the Church himself, to which all are under obligations to attend. This constitution is the New Testament. To form another is virtually a reflection on our Lord's wisdom and authority, and a eulogy upon our superior wisdom in framing one better adapted to answer the end of christian union. I stand opposed to every other constitution as authoritative. The church in her best days had no other, and on no other can her scattered members ever unite, and rise to her primitive glory. From the day that human constitutions or authoritative creeds were introduced, *Ichabud* has been written on the face of the church, which remains indelible to the present time.

I could not subscribe any other constitution than that given by infinite wisdom, and undisputed authority. Brethren may draft constitutions as they please, but they must not present them to me for subscription. Were there not more than two or three articles proposed, and these articles in the very words of scripture, yet I would not receive it as a constitution; because it would only be a part of what God saw necessary to give—but a part of the whole constitution, which we are not at liberty to multiply, nor mangle, nor diminish. Had the Lord seen that a few articles had been better to effect christian union, he would certainly have given those few, and not the whole New Testament. Had he given but a few, then would have appeared the propriety of calling these only essentials; consequently every thing else in the New Testament would be unessential; and therefore to do, or not to do them would be left optionary with us, and entirely indifferent. I therefore, brethren plead for the Bible

s the only divine bond of christian union. It never et divided christians; but like Uzzah, the church when ottering, has caught hold of the sacred ark, and en-eavored by human aid, and props to stay it. These ave ever done the mischief.

C—. rose, and thus spoke: Brethren, I agree with ou all on the inadequacy, and inaptitude of all hu-an constitutions already formed, and yet to be form-d, to effect the longed for union of Christians. My ear Brother D—. has fully expressed my mind with espect to the Bible, as the only constitution of hea-en; yet he has spoken a few things from which I nust dissent. He calls the Bible the only divine bond f union. Have all who profess to take the Bible lone as heaven's constitution, remained in union? Let facts speak. Something more is necessary, and his I will endeavor to make appear.

(*To be Continued.*)

STATISTICS of the Churches of Christ, In Illinois, reported to their annual meeting in Jacksonville, September, 1841.

Church at Columbus, Adams county organized 1831 present number 55, Elders J B Curl and D L H Peder. Seaton's 1835, present no. 30, Elders R Seaton and D Hobbs. Bear Creek 1838, present no. 35, Elders R Guthrie and L Cassell. Lima 1841, present no. 51, Elder P Hatchitt. Ursa 1829, present no. 110, Elders S. Ruddell and J Hatchett. Mill Creek present no. 35. Princeton Bureau county 1839, org. with 10 present no. 20 added past year 9, Elder J M Yearnshaw. Clay county 3 churches present no. 120, W Schooley Evangelist. Salt Creek De Witt county 1832, when org 18 present no. 84 added past year 17 Elders Mahlon Hall S Ely H Dodson, Evan. H and W Bowles. Gap Fulton county 1835 present no 80 Elders W A Howard E Monapon. Centreville present no 50 Elder C Rigdon. Athens Greene county 1837, present no. 50 Elder E J Butcher. Greenfield 1841 present no. 25 Elder R J Renshaw. Lurton's present no. 34 Elders J Henderson T Rawlings. Green Plains, Hancock county present no. 15 L Hatchitt evangelist. Brunt's Creek present no. 35. Church in Hancock name unknown, present no 64 Elders G and J Callison. Reekes Creek Jackson county present no 26 Elders S Hiller W G Lindsey. Little Crab Orchard present no 14 Elders R G Lindsey H Casey. Cove Creek present no 53 Elders O E Fletcher N E Robinson. Hugin's

Creek Union county present no 18 Elder G M'Cumber. Dundee Kane county, org 1841 with 13, present no. 22 Elder —— Oatman. Gage Settlement Lake county org 1841 with 20. String Prairie Macoupin county present no. 24 Elder A Simms. Otter Creek present no 25 Elder J Cherry. Lake fork 30 Elder R Allen. Head of Apple Creek 24 Elders G and A Simms. Jacksonville, Morgan county present no. 165. Lynnville org 1837 with 27 present no. 53. Hart's Prairie org 1838 with 19 present no. 30 Elder G Owen. Coal Creek org 1840 with 6 present no. 16. Apple Creek present no. 40 Elder John Eads. Wood River Madison county org 1833 with 11 present no. 97 Elders R Humphrey J C Young E Gillett. Henderson's Grove Knox county, present no 60. Colter's Creek 22. Stout's Grove McLean county org 1837 with 15 present no. 35 Elders J T Gunnel J Hay. Bloomington org 1838 with 14 present no. 20. Blooming Grove 24. Crow Creek Marshall county org 1836 with 20 present no. 65 H Palmer Evangelist. Money Creek McLean county org 1840 with 21 present no. 22. Sugar Creek Logan county org 1836 with 6 present no. 130 Elders C F Ewing D G Thompson. Lake Fork org 1837 with 5 present no. 70 Elder J England. Postville org 1840 with 6 present no 40. Perry, Pike county present no 34. Highland 85 Elder J Burbridge. Milton 11. Green Pond 78 Elder W Gale. Griggsville 8. Barry 17. East Kickapoo Peoria county org 1841 present no. 31 Elders W VanVelson A Russell jr. Oxbow Prairie present no 30 Elders P G Young A Harvey. Springfield Sangamon county Elder D B Hill. Germany present no 60 Elders J W Cartmill W B King. Fork Prairie 102 Elders R Bell S Williams A Richards J Stokes. Lick Creek org 1830 with 9 present no. 37 Elder L J Sweet. Island Grove present no 14 Elder A Scott. Rushville Schuyler county org 1833 with 22 present no 75 Elder L Lusk Winchester, Scott county present no. 157. Oneco, Stephenson county org 1841 present no. 40 Elder J Howe, Evan. H Howe. Dillons' Tazewell county org 1835 present no 70 added past year 20 Elders R Lynn J Bennett. Little Mackinaw 40. Washington org 1837 present no. 14. Mt Pleasant org 1837 with 20 present no 35. Hittle's Grove 40. Sand Prairie org 1841 present no 46 Panther Creek Woodford county org 1841 with 23. Walnut Grove 1836 with 20 present no. 60. White Oak Grove 1836 with 20 present no 60. Bowling Green 1837 with 30 present no 60. Versailles 1839 with 28 present no 41. Talbot's Creek, 1839 with 44 present no 72 Elders W Murphy Jos Murphy W Hopper Evan John Murphy. Cedar Fork present no 70 Elders E Davidson sen, J G Haley J Whitman. Meridian Creek 97 Elders J and S C Murphy. Napierville, Du Page county 10. New Oregon, Ogle county 25 Elder Jacobs. Cherry Grove, Carroll county. 6, Elder G Moffit. Chambers Grove, Elder Yager. Brewster's Ferry, Wisconsin Ter. 20. Lost Creek, Iowa Ter. 150, added past year 80. Union, Desmoines county 115. Fort Madison, Lee county 6. Columbus city, Louiza county 23. Mt Pleasant, Henry county 30. Bentonsport, Van Buren county. Philadelphia 19. Fairfield, Jefferson county 15. New London, Desmoines county 15. Stephenson 40 Big Cedar, Cedar county.

THEO. SWEET, Ch'n.

J. M. YEARNSHAW, Sec'y.

RELIGIOUS NEWS.

Carrollton, Ill. Dec. 30, 1841.

Father STONE:—I have just time to say to you, that since our arrival in this place, the scattered members here, have re-organized. 27 came forward—one bishop and two deacons chosen and ordained. Since then about 44 have been added, making the present number 71. The work is still progressing and prospects good for more.

I purpose furnishing you notes on my tour from Ky. to the West, so soon as I have leisure. I also intend noticing the conduct of Elder Bailey with us in Jacksonville. Bro. Gilliam has been with me here, and has been useful in the good cause.

We shall be able to obtain 15 or 20 subscribers for the Messenger, and most of them *paid* in advance.

Several Methodists, Presbyterians and Baptists have united with us here. I hope to see you soon. May the good Lord bless your last efforts for the conversion of sinners. W. M. BROWN.

Bro. Wm. Clark of Arkansas, writes, Nov. 9th 1841, that they have had recently three co-operation meetings in that State—one in Johnson county, at which there were 12 additions to the church, which consists of 103 members—one in Scott county, during which 12 joined; and one in Washington county, at which 2 joined.

In Jacksonville, Ill. we have had a protracted meeting, which has lately closed. There were 75 additions. Bro. W. M. Brown was the principal agent. Bro. J. Creath of Mo. assisted for a week or 10 days.

Georgetown, Ky. Dec. 16, 1841.

Dear Bro. STONE:—I have just returned from Lexington where I labored with brethren Allen, Kendrick and Curtis J. Smith, for 10 days. We obtained 45 additions in the city, and two in the country. At the same time, brethren Tho. Smith and C. Kendrick obtained, as I learn, upwards of 50 at Lancaster. At the same time, brethren Gano and Rice obtained 26 at Riddle's Mills in Bourbon county. Praised be the name of the Lord! The cause of Union will prevail against all opposition. Most affectionately yours, J. T. JOHNSON.

Bro. R. B. Roberts of Ky. writes Dec. 19, 1841, that he had just returned from a tour through the Green River country—that he had baptized 42, besides some from the Baptists. Truly, says he, Green River is ripe for the harvest, and the laborers are few.

Brothers John Smith and A. Campbell have advertized James McVay, *not James T. McVay*, as an unworthy Evangelist, and a bad man, and as such should not be countenanced among us. The documents are too lengthy for insertion; nor was it deemed necessary, as the Harbinger, in which are the documents, has a wide circulation. ED.

THE

CHRISTIAN MESSENGER.

January 1842.

VOLUME XII. NUMBER 3.

ON MATT. V. 15—17.

"Ye are the salt of the earth."—Our Lord having described the character of the Christian, in the first verses of this chapter, states the purposes, why they are left in the world, and not immediately taken into heaven—into the rest prepared for them. These purposes are stated in figures not to be misunderstood, as

1st—"Ye are the salt of the earth." Ye—the poor in Spirit—ye, mourners in Zion—ye, who hunger and thirst after righousness—ye, meek of the earth—ye, merciful—ye, pure in heart—ye, persecuted for righteousness' sake—ye are the salt of the earth. As salt is used to preserve meat from corruption, so ye are designed to save the world from corruption and ruin. Had there been ten such characters in Sodom, it would not have been destroyed. Such characters as these are like a glass, in which the world see their own deformed and sinful character; by which means vice is checked, and many turn to the Lord, and are saved.

Fact proves that in whatever neighborhood such characters may appear, living and walking in the Spirit, there salvation-work is effected; and in whatever neighborhood such are not, there vice reigns.—To profess to be a christian, and not possess the character, is an injury to the world, rather than a blessing; for if the salt has lost its savor, or saltness.

wherewith shall it be seasoned?--it is thenceforth good for nothing, but to be cast out; and trodden under the feet of men. It is good for nothing—of no use to preserve ourselves and save the world from ruin. Professor, think of this! Mark ix, 49—50. "For every one (referring to the wicked) shall be salted with fire"—with hell fire, which shall not consume, but like salt shall preserve him to everlasting punishment. And every sacrifice (referring to the christian) shall be salted with salt, and be preserved unto eternal life.

2d. "Ye are the light of the world." Without this light, the world is in darkness. Jesus was the true light of the world; but when he went away to his Father; he promised the Spirit, which was to abide with us forever, "and give the light of the knowledge of the glory of God, as it shines in the face of Jesus." But where does the Spirit dwell and shine? In every Christian. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Ye are the temple of the Holy Ghost; as God hath said, I will dwell in you--ye are the habitation of God, through the Spirit. As God dwelt in his temple of old, so now he dwells in his church. As he manifested himself in that which was the type of his future church, so now he dwells in his church on earth by his Spirit, and shines through them to the world in darkness. Thus the Church, and each individual Christian is the light of the world, through which the world is to receive light and be saved. A Christian without the Spirit is as useless a being, as salt without saltness. He is good for nothing—the light in him is darkness. What a nuisance is a church in which the Spirit does not dwell! If the Spirit dwell not there, then the fruits of the Spirit, love, joy, peace, &c. are not there! What inducements do

they hold out to the world to engage and arrest them to religion? None; none. On the Christian, "the Spirit of God and of glory doth rest."

"Men do not light a candle, and put it under a bushel; but on a candlestick, and it giveth light to all that are in the house." So God has not alighted his church, and then made it invisible by covering it; but he sets it in view of the world, that they may see and be saved. He says "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." We may try to shine; but in vain we try without the Spirit. We may, by attending to the word, become sober, moral people; but unless we receive the promise of the word—the Holy Spirit—there is no light nor life in us.—"This life is the light of men—this Spirit of life, or quickening Spirit, is the light of men;—the world seeing the light flowing from the lives of Christians, flow unto it, and seek and find salvation.

Man without the Spirit may preach with the tougue of angels, and command large congregations of attentive people—he may proselyte many to his system; but I doubt whether he ever enlisted the heart, or made a Christian. Jesus himself never preached his gospel till he received the Spirit without measure; nor did his Apostles, until they received power from on high. A poor preacher is that man, with all his eloquence and fine display, without this Spirit, or power from on high.

3. A city set on a hill cannot be hid. So Christians are to be like an eminent city, that the world may see and flow to it. B. W. S.

A COLLOQUY:

Two preachers, a Baptist and a Christian, had been in conversation on the subject of Baptism, the con-

clusion of whose conversation was nearly in these words:

Baptist: I do believe that a man must be saved, justified, or pardoned, have the Spirit, be justified in Christ, and be a new creature, before he should be baptized.

Christian: I believe also that according to God's revealed plan that the penitent believer must be baptized first, in order to obtain salvation, pardon, the Spirit, the privilege of being in Christ, and of being made a new creature.

Immediately upon this stept in an intelligent man, with a countenance deeply marked with anxiety and distress, and without ceremony, said--"Sirs, what shall I do to be saved? I have lately believed that Jesus Christ is the son of God, and this tremendous truth has almost distracted my mind; for I am convinced that I have been a sinner from my youth, and am every moment exposed to hell. How shall I escape the wrath to come? I have ceased to do evil, but my heart is unchanged. I have been laboring to do good; I have prayed constantly for some months past; and mourned and wept: yet I had no peace, but under perpetual condemnation and torment. I was lately reading the case of Saul of Tarsus--he was praying for three days, when Ananias, sent of the Lord to instruct him, said: "Why tarriest thou? Arise and be baptized, and wash away your sins." This with other similar texts, inspired me with hope that the Lord would pardon and save me, if I should be baptized. I therefore apply to you for baptism. Will you baptize me straightway?

Baptist: I cannot until you have experienced salvation.

Sinner: Dear Sir—The Scriptures teach me that I must go through baptism in order to obtain salvation. "For he that believeth and is baptized shall be saved."

Salvation is by the Savior put after baptism. To put salvation before baptism is like putting the cart before the horse.

Baptist: I cannot baptize you before you have experienced the pardon of your sins.

Sinner: The Scriptures teach me that I must be baptized for the remission of sins---That the like figure whereunto Baptism doth save us. John too baptized for the remission of sins. This is the very reason why I apply for baptism.

Baptist: You must be born again, and be made a new creature before I can baptize you.

Sinner: The scriptures inform me that "If any man be in Christ, he is a new creature." Hence I have concluded, If any man be not in Christ, he is not a new creature. Is this not a fair inference?

Baptist: I think so.

Sinner: Now the scriptures inform me that all this comes after baptism; for "As many as are baptized *into Christ*, have put on Christ;" which is equivalent to being a new creature: Again; "As many as were baptized *into Christ* were baptized into his death:" that is, must suffer as he did. Again: In one spirit, ye are all baptized into *one body*--the body of Christ---- and have been all made to drink into one spirit. I understand Greek, and unhesitatingly translate the words, In one spirit----meaning the spirit of faith, repentance and obedience, we are baptized *into one body*. Then to be made a new creature, I must first be baptized into him.

Baptist: You must have the Spirit of Christ in you, witnessing with your spirit that you are a son of God before I can baptize you.

Sinner: We must be baptized into the one body of Christ, before we drink into the one Spirit. This is what I lack; but I do believe that God will give it through my obedience to his command of being baptized for

faithful is he that promised, who also will do it. Will you baptize me? I am in a hurry to obey.

Baptist: I cannot, till you shew by the fruits of the Spirit, that you are born again.

Sinner: I must have the Spirit before I can bear the fruits of the Spirit; and this Spirit as I have said is to be received through Baptism.

Baptist: The rules of my church forbid me to baptize you, till you can give an experience of grace--the work of God in making you a new creature.

Sinner: But do the rules of heaven forbid you? If not, I suspect you--that you are directed and guided by man; and if the blind lead the blind, they will both fall into the ditch. Then turning to the Christian preacher, he said, "Will you baptize me?"

Christian: With all my heart; and they both went down into the water, without water proof garments, and he baptized him, and they both came up from the water with gladness of heart. B. W. S.

CIRCULAR LETTER

From a New Jersey Baptist Association, who are pleased to call themselves Independent Baptists.

Dear Brethren--

The peculiar position which we occupy as a denomination, involves peculiar responsibility. Our name itself implies the assumption of exclusive correctness in the observance of a Christian ordinance. However candidly we may disclaim all pretension to superior personal holiness, yet we unquestionally believe and profess, that our unlikeness to every other denomination, in a characteristic feature, is identical with our conformity therein to "the law and the testimony." And it cannot be denied that *two* great ordinances of the gospel are dependant, one for its existence, and both for their legitimate ap-

plication, at least in the western division of Christendom, upon the uncompromising adherence of Baptists to primitive example. If such, then, is our claim to distinguished and exclusive purity of practice, does it not involve peculiar responsibility both to Him who has favored us with the understanding of his will, and to our fellow men, before whom our claim is constantly exhibited? Possessing an influence which our well known conformity to apostolic precedent naturally secures us, may we not reasonably be expected to walk so consistently that our influence shall not be instrumental in leading others astray? And shall we not prove ourselves unworthy of the high trust and the extensive sphere of action which Providence has assigned us, if we do not "follow on to know the Lord," and in "all things keep the ordinances as they were delivered to us?"

Suffer us to call your attention, beloved brethren, to an evident departure from the example of the primitive churches, in our *unfrequent and irregular observance of the Lord's supper.*

It is a fact inferable from the scriptures, and unquestionably established by the uniform voice of ecclesiastical history, that this ordinance was in primitive times inseparable from the *ordinary worship of the Lord's day;* and that it was regarded as the prominent object of the assembling of the church. In instituting the ordinance, our Lord used these words, "Do this in remembrance of me; for as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." Here is the command rendering the ordinance obligatory; and its frequent observance is here indicated by the expression "as often." As the first day of the week had not yet been sanctified, by the Lord's resurrection, as his day for his disciples statedly to assemble together and to keep his ordinances, our Lord could not fix the period of its return

more distinctly without an anticipation which did not seem to consist with his views or circumstances at the time. After his resurrection, the Lord frequently appeared to his disciples, and more fully instructed them in the nature and ordinances of the gospel dispensation; for Luke expressly informs us that he "spake to them of the things pertaining to the kingdom of God, and gave commandments unto the Apostles whom he had chosen." His instructions were to form the basis of their future lessons to the churches; for they were to "teach" the disciples "to observe all things whatsoever he had commanded them." The future history of the churches is for our instruction. Of the first church, at Jerusalem, it is said, "they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers." In this description of the stated ordinances of the newly formed society, we have the same evidence that this ordinance was a stated part of their worship, or that the church assembled every Lord's day, and observed steadfastly the other ordinances. This was the model church. In Acts xx. 7, we have a distinct example of Christian worship, and one of the chief purposes for which the disciples assembled on that day. "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them."---- Paul arrived at Troas on Monday, but waited seven days, for the meeting of the whole church, on the first day of the week. If it be asked, By what authority did they meet on the *first*, and neglect the *seventh* day? the only answer that can be given is, that the church would not have done it without apostolic direction, nor would the Apostles have enjoined it, without the express commands of the Lord Jesus; and we must equally conclude that the same authority which enjoined the setting apart of the first day of the week, connected with the observance of this ordi-

dance to show forth the Lord's death till he come. The two institutions must stand or fall together. If we assemble on the Lord's day, the scriptures instruct us that it is to break bread, as well as to preach, and pray, and praise. Doctor Doddridge says on this passage, "It is well known that primitive Christians administered the eucharist every Lord's day, and as that was the most solemn and appropriate act of worship, it is no wonder that it should be mentioned as the end of their assembling! The death and the resurrection of our Lord, being the very foundation of our religion, how wisely has he ordained it, that we should have a constant memorial of them, of his death in the Lord's supper, and of his resurrection on the Lord's day. Have we not reason to lament with Dr. Watts, "The primitive Christians celebrated both of these institutions on the first day of every week. We all agree to celebrate one of these, viz: his resurrection, every week on the first day; but how few are there that celebrate the memorial of his death in a constant attendance on the Lord's supper!"

We do not find any solemn stated meeting of Christians for worship in the whole New Testament, without the supper. The Apostle thus addresses the Corinthians, (1 Cor. x. 20.) "When you come together therefore, this is not to eat the Lord's supper;" which intimates that one main design of their coming together was or ought to have been to eat the Lord's supper; though by their ill conduct they so corrupted the ordinance that it could not be called his supper. If one should now reprove Christians, whom they observe to conduct themselves improperly in meeting, in these words, 'When you come together into one place, this is not to hear the word of God preached to you; for one is talking and another is sleeping;' would not every one conclude that in the opinion of the reprover, the hearing of the word of God preached ought to be one end of their coming together?

The first day was observed by this church also, as the day of assembling; for in xvi 2, the direction is, "On the first day of the week let every one lay in store as God hath prospered him." It is evident, therefore, from the scriptures, that the Lord's supper formed a constituent part of the religious services of the primitive christians, and that the time chosen for their services was the first day of the week. One rule applied to all Christian communities----"Timotheus shall bring you into remembrance of my ways, which be in Christ, *as I teach every where, in every church.*" When we leave the apostolic age, and trace the history of the church through succeeding times, we find the practice of all Christendom to be invariably the same. Though other days of worship were also observed by different churches, yet all agreed in breaking bread every Lord's day. Hence Chrysostom, in the third century, styles the Lord's day "*the day of bread.* And in the fourth century, as Mosheim observes, "the Christian worship consisted in hymns, prayers, reading the scriptures, a discourse addressed to the people, and concluded with the celebration of the Lord's supper." Ecc. Hist. cent. 4, part 2, ch. 4. It appears that about three hundred years after Christ, when some who had been present at the prayers and preaching of the church, began to go away without receiving the sacrament, it was so great an innovation and breach of the scripture rule, that it was decreed that whoever should be guilty of it should be excommunicated. Not only was it from the beginning and for many ages the custom, the uninterrupted, unquestioned, and undisputed practice of all Christian churches to break bread every Lord's day; but our present neglect of the rule is of quite modern origin. For fourteen hundred years together we cannot produce one example of a stated solemn Christian Assembly without the Lord's supper.

How have we degenerated from the example of our own Baptist fathers! In the Baptist Confession of Faith, published in 1611, is the following article: "That every church ought, according to the example of Christ's disciples in the primitive churches, upon every first day of the week, being the Lord's day, to assemble together, to pray, prophesy, praise God, and break bread, and perform all other parts of scriptural communion for the worship of God, and their own mutual edification, and the preservation of true religion and piety in the church." Crosby's Hist. Bapists, vol. ii. 27.

Let us return without delay to the path of duty. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. The pious and learned Mr. Orme thus testifies: "If I might be allowed to add my own testimony, I would say, that the experience of nearly twenty years in a numerous church where this was the constant practice, made me acquainted with no evils arising out of it; and satisfied me that the benefits of it were great, both to individuals and to the body at large."*

(*To be Continued.*)

*It is gratifying to know that many eminently wise and holy men, have urged the adoption of this scriptural custom. Among others, we refer to Luther, Calvin, and Cranmer, to Doctor Owen, Mr. Baxter, Dr. Goodwin, Mr. Charnock, Dr. Watts, Dr. Doddridge, to President Edwards, and Dr. Mason of New York. How astonishing the continued prevalence of this departure from the apostolic precept and example!

THE WAY OF SALVATION.

2d Cor. 5. 17—If any man be *in Christ*, he is a new creature.

1st. We hence conclude, If any man be not in Christ, he is not a new creature. Gall. iv. 15.

2d Rom. viii. 1. There is therefore no condemnation to them that are *in Christ Jesus.* It follows then that those out of him are condemned, unpardoned, not justified.

3d. To be in Christ is to be a Christian, completely a christian. "Rom. iv. 7, Salute Andronicus and Junia, who were *in Christ* before me." "And ye are complete *in him.*" Col ii. 10. "But of him are ye *in Christ Jesus*, who of God is made unto us of wisdom, and rightousness, (or justification) and sanctification, and redemption," 1 Cor. 1, 30. It therefore follows that out of him we have not the true wisdom that cometh from above, (only the form of knowledge) out of him we have not justification, sanctification, nor redemption, even the forgiveness of sins.

4. To be *in Christ* is illustrated by a branch of the vine; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide *in me.* Now the fruits borne by those in Christ, are love, joy, peace, long-suffering, &c. These are the fruits of the Spirit, and never are borne by any out of Christ, and therefore have not the Spirit.

5. The same truth is illustrated by 1 Cor. 12, 12. For as the body is one, and hath many members, so also is Christ, and Rom. xii. 5: "For as we have many members in one body, so we being many are one body *in Christ.*" If not in Christ we are not members of his body.

6. In a word, to be *in Christ* is the very soul and life's blood of Christianity; to be out of him, is bondage and death, a form of godliness without the power. It was for this Jesus prayed, John xvii. 21. "That they all may be one, EVEN as thou Father art in me, and I in thee, that they also may be one *in us*, that the world may believe that thou hast sent me." Till this christianity and unity be restored, the

world will abide in unbelief. This is the religion that must arouse the world from the sleep of death, and bring them to faith and salvation.

Now we enquire what is heaven's *ordained* plan to bring us *into Christ.*

A part of this plan is baptism. Gall. iii, 27: "For as many of you as have been baptized *into Christ*, have put on Christ; have put on his very spirit, character, and life, which is the robe of righteousness, humility and love.

Rom. vi. 3. Know ye not that as many as were baptized *into Christ*, were baptized into his death.—Matt. 28, 29. Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.—1st Cor. 12, 13. "In one Spirit, (*en eni Pneumati* should be rendered, i. e. In one spirit of faith, repentance, and obedience) ye are all baptized into one body, and are all made to drink into one Spirit—the Holy Spirit—the Spirit of the Father and of the Son. Now according to the instituted plan of God to save sinners, we must believe, repent, and be baptized before we get into Christ, and therefore before we become new creatures, before we are saved, before we are justified, or sanctified, or redeemed—before we receive the Spirit, or bear the fruits of the Spirit, as love, joy, peace, &c. and before we become members of the body of Christ, and one in him.

Obj. Says one, I believe in several salvations; the first is a salvation by faith, from the love and practice of sin—this before baptism. The second is a salvation from the guilt of sin, called the remission of sins; this immediately after baptism; the third is the final salvation from the grave and death to immortality and eternal life. This is a plan of human wisdom with respect to the first salvation from the love and practice of sin before baptism. Where in the New Testament is this declared? That book says,

He that believeth and is baptized shall be saved? Salvation is put after baptism; but the objector has at least one third of it before baptism, and this third the principal part, and effected by faith alone.

Obj. A change must be effected in the person before he is to be baptized. Yes, a great change; a change from unbelief to faith—from impenitency to penitency—from the pursuit of sin to a conversion from sin. This is a great change not of heart, but of life. This is effected by the force of truth. By the same truth he is encouraged to hope for mercy: to come to the Savior in his own appointed way, and to be baptized *into him*. Then salvation, the Holy Spirit, and all the blessings before mentioned are his to enjoy; and not before.

Obj. A man must love his God before he should be baptized. Which of the divine writers says so? Love, true love, is the fruit of the Spirit, and shed abroad in our hearts by the Holy Spirit given unto us: the perfect love of God that casteth out fear which has torment. This is heaven's confirming seal, by which we have the assurance of our pardon and acceptance, and by which we are to be recognized as Christians. But this belongs to them alone, who are in Christ Jesus. There were two debtors, one owed 500 pence, the other 50, and because they had nothing to pay, the creditor frankly forgave them both. Which will therefore love him most? Simon answered, "I suppose he to whom the most was forgiven." Jesus said, "Thou hast rightly judged." Luke vii. 42. Love is the very essence of religion: and this by the plan of the objector, the creature must possess before he receives the Spirit of promise! and yet it is said, the love of God is shed abroad in our hearts by the Holy Spirit given unto us—the perfect love of God that casteth out fear.

By advocating this plan, the idea is received and

gone abroad, that we deny the operations or influences of the Spirit. For it is too plain to be much longer disputed, that the word without the direct influences of the Spirit, is that which produces faith, repentance and conversion: or that which convinces us of sin, and inspires hope in us to come to Jesus for salvation, believing that salvation is only in him; from him we receive the promised Spirit; by whose influence we are made new creatures, and led to eternal life.

Obj. I believe that a person must be forgiven before he should be baptized; that is he must be saved from the guilt of sin.

Do the scriptures say so? Why should Peter have addressed the Jews at Pentecost, Repent and be baptized for the remission of sins, if their sins must be remitted before baptism? But the objector says, it should be translated on account of the remission of sins. This would be absurd. Repent, or be sorry on account of your sins being forgiven!! So John preached the baptism of repentance for the remission of sins; that is, that the people should repent or be sorry because their sins were remitted. The very same words are used, *eis aphesin toon hamartioon*, for the remission of sins. But why translate *eis*, on account of? Is it once so translated in the Bible? The word is of very frequent occurrence. Let us attend to it with this translation. "This is my blood of the New Testament shed for many, *for the remission of sins*, *eis aphesin*, *on account of* the *remission of sins*. What! did he shed his blood because our sins were remitted? And were all baptized *eis Mosin*, *on account of Moses*. As many as were baptized *eis Christon*, *on account of Christ*, were baptized *eis ton thanaton autou*, *on account of his death*, baptized *eis hen soma*, *on acccunt of one body*, and were baptized *eis Jordauem*, not into Jordan, but *on account of Jordan*. And they cast their nets into the sea,

eis ten thalassan, not into the sea, but *on account of the sea.* What a perversion of truth!

But John baptized *eis metanoian* unto repentance. Surely this should be read On account of repentance. No: for it was not account of repentance he baptized, for he told him to believe on him who was shortly to appear, and set up his kingdom, which was nigh. He baptized *unto or into repentance* or reformation, which implies as plain as language could utter, that they had not yet got into it.

Obj. On your plan what shall become of the unimmersed? they must be lost. What does the scripture say? Has God instituted a different plan for their salvation? or has he more than one plan? When this is established, we will preach it also, and leave the world to choose the plan they will accept. Then away goes the plan, which requires immersion or baptism. I leave the unimmersed where the scriptures do. They are in the hands of a merciful God, who knows the hearts of all, and the Judge of all the earth will do right. I dare not be an apologist for one in error, when they have the means of information. My business is to preach the gospel to every creature, and to proclaim aloud to all, He that believeth and is baptized shall be saved. I am not authorized to preach, He that believeth, and submits not to baptism, shall be saved. Others may presume, but it is a departure from 'God's revealed plan. Baptists and Pedobaptists, Immersers, Sprinklers, and Pourers, all reject from their church and communion the Quakers, who neither immerse, sprinkle, nor pour: Do they think that there are no good men among the Quakers? So we with regard to the unimmersed.—Some rejected the counsel of old in not being baptized of John. But is it not a greater sin in not being baptized according to the command of Christ, to whom all authority in heaven and earth is given?

B. W. S.

For the Messenger.

Queries, No. 2.

Dear Bro. STONE:—In my last No. I presented some queries, touching the subjects of the new Birth and Baptism, which were suggested to my mind by a course of lectures which Elder Bailey delivered in this place. You were pleased to attend to some of the points named, and I discover in your remarks, some interrogatories addressed to myself. You say, "as to his assertion, that persons should always be born of God, or made new creatures before they are baptized, you, my brother, as firmly believe as he does." Not exactly, Father Stone: for the apostle Paul, in writing to the Ephesians, says, iii. 10 "For we are his workmanship, *created* IN CHRIST JESUS unto good works," &c. Also, 2 Cor. v. 17. "If any man be IN CHRIST he is a NEW CREATURE." From these passages you will perceive, that I cannot agree with the Rev. gentleman. I am determined ever to shield myself with the word of God, and stand behind the ramparts of truth. Be the *new creation* what it may, we are taught that it takes place *in Christ*. Now, if we can find out the process by which we are introduced *into Christ*, the question is finally settled. Fortunately, we have proof at hand. Gal. iii. 27. "For as many of you as have been baptized *into* Christ, have put on Christ." Matt. xxviii. 19. "Go ye therefore, and teach all nations, baptizing them *into* the name of the Father, and of the *Son*, and of the Holy Spirit." The question I regard as finally settled by these passages. I am willing, however to admit; indeed I am well assured, that there is *a change of life*, that must in all cases precede baptism, in order that a person should be introduced into Christ; but I positively deny, that that change is the *new creature* or *new creation* spoken of by the apostle Paul, in 2 Cor. v. as above quo-

ted. I repeat it; that the creation takes place *in* Christ, not *out* of him.

You ask, "Where then do you and Mr. Bailey disagree?" I answer; That Mr. Bailey's course throughout his lectures, appeared to me to nullify and dishonor God's word. His position, from the start, was, "That God has no set way to proceed in conversion." This seems to be a darling theory in his imagination. This sentiment, taken in connection with another of like nature, to which your attention was directed, "that persons may be born of God frequently *after*, and ought always to be born of God *before* baptism," presents in their naked deformity the views of Elder Bailey on the new birth or new creation. The difference between his views and the apostles' teaching, are as great as light and darkness. With us, therefore, there is no agreement. His views not only send sinners into darkness, doubt and gloom, but appear to be dishonoring to the law of God—denying that God has any set way to proceed. This sentiment brought into existence from the poet's imagination,

"Tis a point I long to know,
And oft it causes anxious thought,
Do I love the Lord or no;
Am I his, or am I not."

Is not the quotation above adduced, the legitimate offspring of his views, "that God has no set way to proceed?"

I am opposed to theories of religion invented by men—I care not how long they have been sanctified by age, nor how much talent has been employed to bring them into existence. They may please and tickle the fancy—may appear consistent by the cunning and philosophy of men—may be imposed on the unsuspecting and credulous, as of divine authority. The truth has well nigh been reasoned out of existence, and fables instituted in its place—inferences for facts,

and effervescent ebullitions of phrenzied imaginations, for the divine influences of God's Holy Spirit.

The Ashdodical phrases employed in modern times, to transmit our thoughts on the subject of christianity, ought to be laid aside, and a pure speech employed. Had the apostles been instructed by the Lord, to teach metaphysics--to explain the nature of faith --to tell how many kinds of faith there were—raise doubts and fears in the minds of their hearers whether they had genuine faith or not,—doubtless we then should have been able to comprehend the force of the present *refined scepticism* that is promulgated by the *called and sent spirits* of our age.

In my first No. I promised to furnish you with some of Mr. Bailey's objections to what he calls "the doctrines of the reformation so called." Instead of doing as I then proposed, I now send you the notes which I took of all his lectures, so that you may have in a connected chain, what he said, and dispose of them as you think proper. I endeavored to use his own phraseology as near as I could, and you may depend on the general correctness of my notes.

Truly yours in the good hope.

D. P. H.

NOTES ON MR. BAILEY'S LECTURES.

A very great religious excitement had been effected in Jacksonville and in the vicinity, chiefly by the labors of W. M. Brown, a Christian Preacher. Numbers were daily added to the church, and the house of worship was constantly filled with people, anxious to hear the word. In the height of this excitement, Mr. Bailey of Winchester, a Baptist preacher, was sent for by the alarmed sectarians to operate against us. So Balaam was sent for to curse Israel. The Baptists having no meeting house in town, we kindly

tendered to him the use of ours. He accepted, and delivered, undisturbed several lectures against the reformation, so called. These bro D. P. Henderson noted down as delivered. It was agreed that Brother Brown would attend his lectures; and when Mr. B. had finished, he would attend brother Brown's reply. But as soon as he closed, he absconded, and would not attend to brother Brown's lecture in reply. No doubt he had reasons for not attending, and fulfilling his *engagement*. He attended a prayer meeting at the same time in town, with the Presbyterians. We will now attend to the doctrines stated in brother Henderson's notes, and at his request will make some remarks upon them.

1st. Of Remission of sins.—In his exordium Mr. Bailey remarked that truth was his object.—A noble one truly.—He added; 'I have no idea that I shall convince you, who have united with this church, no matter how I might exhibit truth. I apprehend there is too much sectarianism; too much party spirit to convince.' A desperate case! We then, in his view, are beyond the reach and power of truth. But as charity hopeth all things, we may hope that he meant, that we as a people were so well versed in the doctrine of the Bible, that the shafts of sophistry could not affect us.—The reason assigned by him, why he dispaired to convince us, almost forbids this hope; he says, There is too much sectarianism and party spirit amongst us. If these stand in the way of truth, and doubtless they do, wonder how the Baptists generally, and all the sects, have received any truth! And if sectarians, and party spirits are to be stoned to death wonder if the Baptists would cast the first stone! or would they, convicted in their own conscience of the same crime, with down cast eyes, retire. We are glad any how to see him so severely lash sectarianism. It appears that Mr. Bailey's efforts were not for our

benefit, but for that of others, who had not yet joined us, and who were yet within the reach of truth.

Baptism for remission of sins, though the doctrine of John the Baptiser, and of Christ himself, and of his holy Apostles, Mr. B. strikes at with vehement impotency. He says. if this doctrine be true, then all the unimmersed, have been, and must be lost. His apology for the unimmersed is strong, and tender, yet he himself will not recognize them as members of Christ's Church, nor admit them to its distingushing privileges!

Mr. B. seems to dream of two kingdoms of Christ, one on earth, the other in heaven; into that on earth the unimmersed cannot be admitted; but into that in heaven they may be. Daniel says that in the latter days, the God of heaven shall set up a kingdom which shall destroy all other kingdoms, and it shall last forever. The kingdom or church is but one, set upon earth, and consummated in heaven. If Mr. B. will not admit the unimmersed into the church on earth, how can he admit them into heaven? "as the tree falleth, so it shall be."

Mr. B. apologises for, and defends the unimmersed by making a strong appeal to the sympathies and prejudices of the congregation in their favor. If immersion be for the remission of sins, then all the unimmersed have been, and will be lost forever. Therefore he might say the doctrine cannot be true, it must be set aside. Though they cannot be admitted into the church on earth, yet into that in heaven they may be admitted? Why? can it be because the last is less pure? This is acknowledged to be the most powerful argument against our doctrine. But the scriptures stand firm. He that believeth and is baptised shall be saved—but do the scriptures say any where, He that believeth, and is not baptised shall be saved.

This argument loses its force, when we consider, that

at a certain time all the millions of Jews forsook the right way of the Lord, except 7,000 who had not yet bowed the knee to Baal. Elijah preached that all idolaters would be lost. No doubt there were many apologists for, and defenders of these people, by appealing to the sympathies and prejudices of the congregation. If Elijah's doctrine be true, then what has become of our fathers? are they all lost? what will become of us their children? must we too be lost? such apologists would mightily move upon the hearts of the people.

Do we not remember another period in the Apostacy, which period comprehends us, that all the world wondered after the beast? It would be strange, should no apologists rise up in their defence. I mention these things to show that such appeals are poor arguments against glaring truth. We leave the unimmersed where the scriptures of the New institution leave them. We shall be among the last to murmur against God, if he saves them, and gives them equal to those who have borne the burden, and heat of the day. Our wishes and hopes for them are not inferior to Mr. B's. But more of this hereafter.

2. Another argument of Mr. B against Baptism for remission of sins, is to set aside those texts on which we rely for the truth of the doctrine; as John baptised *eis aphesin* for the remission of sins: and Peter says. Repent and be bapized in the name of the Lord Jesus *eis aphesin* for the remission of sins. These texts he sets aside in short metre. He understands them to be, "baptized *into the doctrine of remission of sins.* Whence did he learn this? not from the scriptures, but from Doct. Fishback, who learned it from a pedobaptist, prof: Stuart. And from whence did he learn it? I cannot answer positively, but negatively; not from the Bible, whether written in Hebrew, Greek, or English. It is a mere assumption.

I might as well say, the blood of Christ was shed *eis aphesin* (the same words) not for the remission of sins, but into the doctrine of remission of sins.

But this argument appearing too flimsy for even common minds, he gives it another translation, as repent and be baptized *eis aphesin, on account of the remission of sins.* Repentance and baptism are in the same connection and relation. If we must be baptized on account of, or because of remission of sins; so we must repent or be sorry, because our sins are remitted! Of this criticism I have written above. Enough is said.

He also labors to set aside Acts 22. Arise and be baptized and wash away your sins. *Wash away your sins.* This, says Mr. B. means simply to wash away the sin of omission, merely an emblem or figurerative expression. The text reads thus in the plural *sins*, not sin, as that of omitting his duty to be baptized. Had Saul but one sin cleaving to him, which needed to be washed away? were his sins forgiven piece meal, some before baptism, and some after? But we are glad that our friend B. has admitted the truth, that through baptism one sin is washed away.

B. W. S.

(*To be continued.*)

ON MATT. v. 17—19.

"Think not that I am come to destroy the law or the prophets. I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

In this verse are several ideas worthy of all attention, for the want of which many have erred.

1. Did Christ come to destroy the law or the prophets? No. He came to fulfil them, as he expressly declares. To fufil signifies the accomplishment of

the types and prophecies concerning himself. "And he said unto them—that all things must be fulfilled, which were written in the law of Moses, in the prophets and the Psalms concerning me. And he said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day." Often we read in the New Testament of the Son of God, that it might be fulfilled which was spoken by Esaias, or some of the prophets. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer and die, he hath so fulfilled. Acts iii. 18. From these and many similar passages, it is plain how the law and the prophets were fulfilled and accomplished, in his birth, life, death, resurrection and ascension.

Christ also fulfilled the law in all its commands. He was born of a woman, made under the law, and continued under it till he died. He lived and died in the Jewish church. He knew no sin, and challenged the world to convince him of sin. If he was sinless, he must have fulfilled every jot and tittle of the law in its demands. It was necessary that he should be sinless, else he could not have been a lamb without spot, and therefore not an acceptable offering for sin, and thus he would not have fulfilled the typical law of Moses. That to fulfil the law means to keep the law, hardly needs proof, yet I will present a few texts to establish the sentiment. Rom. ii, 27. And shall not the uncircumcision if it fulfil the law, judge thee, who dost transgress the law? Gall. v, 14. For all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself. Rom. xiii. 8. For he that loveth another, hath fulfilled the law.

2. Another idea of importance is communicated in this verse. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Luke states it as a fact, that heaven and

earth shall pass away in the last time. Luke xxi. 33. And Peter says, the heavens shall pass away, and the earth also shall be burnt up at the last day. 2 Pet. iii. 10. From this we learn that the law must continue till the end of time before it shall be entirely fulfilled. There are some things written in the law, which have not yet been fulfilled—some predictions and some types yet remain unaccomplished, with respect to the world, which must be fulfilled before the destruction of the law.

Obj. Did not Christ abolish the law by his death, Was he not the end of it? Did he not nail it to his cross, taking it out of the way? Is not the law wherein we were held, dead by the body of Christ? How can these things compare with the idea of its continance to the end of time? And that Jesus did not come to destroy it?

Ansr. The objection is formidable; yet unappaled we will approach it. It is acknowledged on all hands, that that part of the law, commonly called ceremonial and judicial, or the political and levitical part is done away or abolished. But it is contended by many that the decalogue or ten commandments, written and engraven in stones on Mount Sinai, is yet in force, and binding upon all. I will simply remark, that all the parts of Moses' law is called the first or old covenant including the two tables of the covenant or ten commandments. Deut. ix. 9, 11, 15. In that he saith a new covenant, he hath made the first *old*. *Now* that which decayeth and waxeth old, is ready to vanish away! Heb viii, 13. 2 Cor iii, 7.–But if the ministration of death, written, and engraven in stones, was glorious. For if that which was done away was glorious, "He taketh away the first that he may establish the second." Heb x. &c. From these and similar texts, it appears that the law or Mosaic covenant, is annulled or dead: that law being dead wherein we were held, a part of

which law, is "Thou shalt not covet. Rom, vii. As a covenant, or institution we who are under the new covenant are not bound by it. This yoke is taken from the necks of the disciples of Christ. They have taken his yoke upon them, and learn of him: They are no more bound to the law, than is a wife bound to her dead husband. The law has dominion over a man, as long as IT liveth; but when the law is dead, the man is freed from obligation to it.

I have before illustrated it thus. In the commencement of the commonwealth of Kentucky they formed and adopted a constitution for their Government. After a trial of it for some years, it was found deficient to answer the purpose. They then formed and adopted another, in which all the good items of the first were incorporated. Now the first was annulled by the adoption of the second. So the first covenant was done away by the introduction of the second. In the second are all the good items of the first incorporated. We are no longer to learn of Moses, but of Christ, the great Teacher from heaven.

Yet are there many things in the law, or five books of Moses, detached from the old covenant, which yet are to be fulfilled, and consequently, not annulled.

Verse 19. The Savior adds. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.

Let it be observed, that Christ taught obedience to the law by precept and example. He did not absolve, during his life, any of the Jews from obligations to do all the commands of Moses. "The scribes and pharisees sit in Moses' seat; All therefore whatsoever they bid you observe, that observe and do." This obligation never ceased, till Jesus officiated as priest, when

he offered himself—then the priesthood being changed, there was made also a change of the law. But after that change, it would be improper to do, or teach the commands of Moses. This was the great error of the Judaizers. "We are not under the law, but under grace."

To be Continued.

For the Messenger.

PALMYRA, Mo., Dec. 1841.

AN ADDRESS TO MY BAPTIST BRETHREN

Letter No. 1.

Brethren:—It is known to most of you that I was once a member of your denomination, and it is also known to many of you that I have left your denomination. My reasons for so doing, I propose to give in a series of short letters or essays, of which this is the first. And in the course of these letters I will tell at least a part of my experience. My father was a Calvanistic Baptist preacher of the strictest sect of that school. He died in that faith, after having preached it forty years. My venerable and pious old Mother is yet in that denomination; for whom I cherish the warmest, the most devoted and filial affection. What eloquence there is in that word, Mother! what tenderness, what associations arise in the mind at its pronunciation! Woman, behold thy son! Man, behold thy Mother! were among the last words of him who was the oracle of wisdom, perfection and benevolence. If I forget thee, O, my mother, then let my right hand forget her cunning—If I forget thee, then let my tongue cleave to the roof of my mouth. I also have four brothers baptist preachers, or else preparing to preach; so that you will see I belong to a baptist family. I am

descended from an ancient branch of the Great Protestant family. Wherefore, I beseech you of your clemency to hear me patiently, and judge me scripturally, with righteous judgment. I told my experience some twenty-four or five years ago to my father and his church and was received upon it, and was immersed by him in a creek near Wilson's Meeting House in Muhlenburg county, Va., I was licensed by him, and his church, and a bro. Pennington to preach. I was also regularly ordained by the Baptists. I was considered by them an orderly member for twelve years, and an orthodox preacher. On all which accounts, I consider myself entitled to a hearing, at least from you. Being young and inexperienced I had more zeal than wisdom. But by the help of God I have continued in grace until this day, witnessing to both small and great, repentance towards God, and faith in our Lord Jesus Christ.

Yours in the hope of eternal life.

J. CREATH, jr.

To the Churches of Christ in Ky, who taketh the Bible alone as their rule of faith and practice.

Holy Brethren; many of you have I addressed directly, or through your Evangelist, submiting to you the request of your Brethren made at the annual meeting at Paris Ky. in Sept last, comparatively few have responded to this christian enquiry, will you not, Brethren write to me and let me know how it fares with you, that our hearts may be made to rejoice at the hearing of your christian advancement? and that in return you may hear from all your Brethren in the State. For the satisfaction of those churches, which may not have read a communication from me on the subject, I subjoin the queries proposed to the churches. I do hope, that every church may, without delay give

me the information required as fair as proposed. Address me at Flat Rock, Bourbon Co. Ky.

1st The name and location of your meeting hou se.

2nd Your present number of members.

3 Number received in the last 12 Mo. from the world and sects.

4 Name of your Evangelist.

5 How many Lord's days does he meet with you a m onth.

6 How many Lord's days does your church meet each month.

7 Names of your Bishops or Elders.

8 Number of Deacons.

9 How many male heads of families are members with you.

10 How nany have reared an altar to the Lord in their families.

Respectfully, and affectionately submitted by your brother in hope of Heaven.

WM. P. PAYNE.

Harrodsburg, Dec. 17, 1841.

Brother Stone:—You are aware that a church of Christ was constituted, many years since, probably as early as the year 1820, at the Mud-meeting house, about 3 miles southwest of Harrodsburg. In 1827, bros. F. Palmer, T. M. Allen and L. J. Fleming, held a meeting in Harrodsburg, during which 6 or 8 person s were immersed. Of that number my wife and myself only lived in Harrodsburg. No other persons belonging to the church ever resided in Harrodsburg until about the time of the constitution of the church here in 1838. There were however, three other persons living in town, who had f ormerly been members of the Baptist church, and had embraced the views promulged by bro. Campbell. These five only were the advocates of the Bible alone, until the spring 1838, when our beloved brother, John T. Johnson visited our town, and under his labors about thirty persons, I think, were immersed, and a church then constituted of between 50 and 70 persons and organized with 3 bishops and two deacons. The larger proportion of this church were individuals from the old Christian church at Mud meeting house; the others being from the Baptist church, and part of those added at that meeting.

Since the organization of the church additions have been made at various times, until the present number on our church book is about 220. A new church has been constituted about a mile and a half west of us, and many of our members have taken letters and joined there, being more convenient to them; others have removed farther, and some have been cut off, leaving us at present 165 actual members.

Since our constitution the church has seldom failed to meet to attend to the Lord's supper. In the last two years I do not believe there has been one omission of this duty, though we are frequently without an Evangelist. The members (or many of them) have been regularly advancing in the knowledge of the scripture, and in piety, corresponding with their advancement in knowledge. We now have, and have had generally preaching at 11 o'clock on Lords' day, prayer and exhortation at night, and a meeting for the examination of the scriptures every Monday night, and one other evening of the week exercises in singing. We have a large Sunday school which has been regularly taught for the last two years.

It has been my happinees to witness the confession and baptism of a number of our S. S. children. Thanks be rendered to our heavenly Father, that it is our privelege to bring our children up in the nurture and admonition of the Lord.

Brother Stone, I do feel thankful for the privilege of readingyour reply to brother T. Carr, contained in 1st No. of the Messenger just received. There are some few of our brethren in this section, who are holding off from us, because they have not yet learned to view the scriptures as the church generally do. Shall it be said of those, who nobly came out at the darkest hour of the commencement of the reformation, and bodly took the stand on the word of God, refusing to be known by any other name than that of our master, and before many of us had ever heard of brother A. Campbell, Campbellism or the reformation (so called:) shall it, I say, be said of those, that because some of our brethren think in some respect differently from us, and may even be so inconsiderate as to speak harshly of sentiments entertained by their brethren that therefore we shall give up our profession, desert the good cause of our master, and join with those, who have ever been our bitterest opponents, by opposing practically union among christians?

Shall we forget that we have always contended for universal love, for great forbearance towards each other? willingly bearing up the cross under every species of abuse, vilification and slander? Shall we forget that we are all pupils in the school of the great teacher, and that we all have much, very much *yet* to learn, and that unless we bow ourselves *meekly* at the foot of our great lawgiver, we will not, *yea* cannot receive the engrafted word, which is able to save our souls? How many alas, who vainly imagine that they are yielding themselves entirely to the guidance of the Word, are only receiving so much as agrees with their pre-conceived views, and quietly put the rest aside. I would earnestly conjure our beloved brethren every where, and especially those who at an early period came out for union, now to stand fast in practice, unwavering, unmoveable, and always to be found abounding in the work

of the Lord, and not to go to the discordant elements of sectarianism, and he found fighting with those that openly advocate disunion among the followers of the Saviour. May our Heavenly parent pardon in great mercy those, who professing to be *hisf riends* are striving to divide *his children.*

With reverence and much affection, your brother,

P. T. ALLEN.

Boon County, Mo. December 22, 1841.

Bro. STONE.—We have had a number of additions in this section of Missouri.

Extract of a letter from Bro. J. R. McCall dated New Orleans Nov. 19, 1841, "Among those who have been immersed there have been upwards of 40 Methodists, one preacher, and the prospects of another.—25 Roman Catholics, one educated for a priest, and 15 Presbyterians, so you see how the word of God prevails with the world and the sects. There have been about 400 converts to the Bible doctrine in this State and Mississippi since I last wrote you.

Dec. 30,—I have just received a letter from Bro. T. N. Gains of Richmond, Ray County, Mo. He says "I have been baptizing more or less, almost every Lord's day, and have constituted a church 12 miles north of Richmond, with 14 members in Bro. Milo Nuckles' neighborhood and prospects flattering for the success of the truth.

T. M. ALLEN.

Jacksonville Ill. Jan. 21, 1842.

Dear Father STONE—Our meeting in Carrolton has closed, the results of which are as follows.

19 Methodists, were immersed, and united with the Brethren on the Bible *alone*, 9 Baptists joined with us on the one foundation, and 6 Presbyterians made the noble surrender of their confession of Faith and submitted to the "bath of regeneration."

Several of our brethren who had gone astray we in-

fluenced to return to the Lord and renew their covenant. And in all we had 124 additions, during a series of 37 lectures. Bro. Gilliam of this town was my faithful fellow laborer.

The Baptists commenced a protracted meeting in which the Baptists and Methodists united, to oppose us; but all in vain. "Truth is mighty, above all things, and will prevail?" Slander with her hundred tongues employed all the sects in Carrolton against me. Pray for me, that I may be humbled before the Lord more and more.

I will furnish you a few notes on my tour to the West, for your next No.

W. M. BROWN.

Bro. Hawkins of Eminence Ill. of Dec. 24, 1841, writes; the Church of Christ here is still in a prosperous condition the brethren are well united, about 20 additions since september last. We now number 150 members. The church at Postville in this county is also increasing very fast.

Bro. Taylor and J. W. Cox's communications received, but crowded out of this No.

A PEDO-BAPTIST CHURCH IMMERSED.

'The Swansea Cambrian a weekly newspaper, states that, on Sunday last, the 13th of June, the members of an Independent church were baptized by being immersed in Swansea river, about four miles from the town. The Rev. J. Spencer, of Lanelly. delivered a sermon from John i. 15, and the ordinance was administered by Rev Daniel Davis, in the presence of from 8 to 10,000 spectators, and the evening, those that were baptized, 120 in number, communed together at the Lord's table in their own chapel, near Mynydd-bach.'—*Religious Herald.*

THE

CHRISTIAN MESSENGER.

February, 1842.

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THE CHRISTIAN EXPOSITOR.

Rom. i. 16, 17. "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, *eis soterian*, in order to salvation, to every one that believeth, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith."

There are several ideas included in these verses worthy of all acceptation, important truths expressed necessary to be understood, in order to have a right knowedge of the whole epistle.

1. How is the Gospel the power of God unto salvation to Jew and Gentile, that believe in Jesus?

2. What is the righteousness of God spoken of in the text?

3. How is the righteousness revealed from faith to faith.

1. How is the gospel the power of God unto salvation?

Solomon says, "In the word of a king there is power" Eccles: viii. 4. But there is no more physical power in the word of a king, than there is in the word of a common man. The authority of a king, and his power to execute his word, give it all the power it has. He has power to kill, and power to save. Suppose by his word the sentence of death is passed upon a number of his guilty subjects, and they cast into a dungeon, and chained there, to await their doom.

How powerful is that word of condemnation! their joys are fled their spirits sunk, and they tremble at the dread prospect of a speedy and cruel death. While thus depressed, a messenger of good enters the dungeon and exhibits to them the words of their king, that he will pardon them all, provided they will each subscribe his name to an instrument of writing, in which they promise to sin no more. They believe the messenger. What power there is in this word! their joys return, their spirits revive, and their trembling fears dissipate as darkness before the rising sun.

So by the word of God the world of the ungodly is condemned to death, eternal death. All who really believe this, fear and tremble. What shall we do to be saved? How shall we escape the damnation of hell? are their anxious inquiries. They sensibly and painfully feel the power of that word. While anxiously seeking relief, and almost despairing, the gospel of Christ is preached to the condemned sinner. It proposes pardon and salvation to him upon conditions easy and within his power to perform. This word is heard and gladly received. How powerful it is! It has removed his guilty fears, raised his desponding heart, inspired hope. He turns at the reproof of God; and comes to Jesus in his own appointed ways, and from him obtains pardon, salvation, and the Holy Spirit. It is the powerful means appointed of God for salvation to every one that believeth. The Gospel is not the Savior, but the means of salvation. It is not the spirit, but the means through which the spirit is received.

Now, if with the heart the sinner has believed and obeyed the gospel, he is forgiven, and has received the Holy Spirit of promise. He is a son; and because they are sons, God hath sent forth the Spirit of his son into their hearts, crying Abba, Father. This is the Spirit of adoption which witnesses with our spirits that

we are the sons of God.—This is the spirit of God dwelling in us, and the fruits which grow from this Spirit, are love, joy, peace, &c. The love of God shed abroad in our hearts by the Holy Spirit, given unto us; the perfect love that casts out fear; if any man have not the Spirit of Christ, he is none of his. Received ye the Spirit by the works of the law, or by the hearing of faith? rather, *by the odedience of faith*.

The obedient believer has two evidences of his pardon, and acceptance with God, one is, the promise of pardon upon his hearty obedience, the second is, the gift of the Spirit, which is the seal of God instamped upon him, by which he is known of others, recognized by God as his own, and assured of his acceptance with his God and Savior. Whoever receives remission of sins also receives the Holy Spirit of promise. Let none deceive themselves that they are pardoned and are the sons of God, unless they have received the two evidences just stated. He hath saved us by the washing, or bath of regeneration, and the renewing of the Holy Spirit, which he hath shed on us abundantly through Jesus Christ our Lord. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Water without the spirit will not save.

Our opposers say, we rely upon baptism for salvation, and deny the influence of the Spirit. I know of no assertion more untrue; yet it may be true with respect to some. Let us make sure of salvation while it is called to-day, and while we have the means and opportunities. It will soon be seen that a spiritless religion will avail us nothing at the last day.

2. What is the righteousness of God spoken of in the text.

This the apostles explains in Roman. iii. 21; 26. But now the righteousness of God without the law is manifested, being witnessed by the law and the proph-

ets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference, For all have sinned and come short of the glory of God; being *justified freely by his grace*, through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus.

He had just proved in this chapter, that all the world were guilty before God, and therefore, by the deeds of the law no flesh could be justified in his sight. But *now*, at this time, the righteousnes of God is manifested, brought to light, explained or fully made known. It is without the law, entirely disconnected with it, yet witnessed by the law and the prophets. Now we are prepared to say, what the righteousness of God is. It is *to be justified freely by his grace or favor through faith*, as stated above. This excludes all boasting or glorying. If justification were by the law in whole or in part, it could not be *free*, or of grace or favor: but it is of faith, that it might be by grace, and not of debt.

This free justification by grace through faith is witness by the law and the prophets. 1st, It is witnessed by the law in the case of Abraham, he was freely justified by faith, his faith was imputed to him for righteousness or justification. He was justified in uncircumcision, and 430 years before the law, therefore, his justification was not by circumcision, nor by the deeds of the law. Be it remembered, the five books of Moses were called the law.

2. The righteousness of God, or justification freely by grace through faith, is also witnessed by the prophets. "Even as David also describeth the blessings of the man

to whom God imputeth righteousness, or justifies without works saying, Blessed are they whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord will not impute sin! These different expressions, not to impute sin, to cover sin, to forgive sin; to justify freely by grace through faith, are of the same import as the righteousness of God.

3. This truth is established by the witness of Habbakuk, the prophet, ii. 4; for says Paul, therein (the Gospel) is revealed the righteousness of God from faith to faith; as it was written, The just shall live by his faith, or more properly read, as all agree, The just, or justified by faith, shall live. To be justified by law, and to be justified by faith, are two very distinct ideas. The law never promised, nor gave eternal life; but the Gospel does. The righteousnes of God is revealed from faith to faith. This is understood by the apostles quotation from the prophet; for the old testament was the faith of the Jews, as the New testament is now the faith of Christians. The original is *ek pisteoos eis pistin*, which literally rendered is, out of faith unto faith; i. e. Out of or from the faith of the Jews, or old Testament scriptures, "unto faith," i. e. unto the faith of christians; the New Testament now *come* and fully confirmed. Paul calls the N. Testament emphatically, *faith*. For after that faith is come, we have no more need of a school master, as of Moses, teaching the law. Gal. iii. 23—25. 2. Received ye the spirit by the works of the law, or by the hearing of faith." Here, as in other texts, the law and faith are contrasted. Gall. ii: 15, 19.—A similar expression is used by the apostle in the same relation, Rom. iii. 30. Seeing it is one God which shall justify the circumcision by faith, *ek pisteoos* and the uncircumcision through faith, *dia tees pisteoos*.

The Jews were ignorant of God's righteousness, or

free justification by grace or favor through faith; and many still adhered to, and contended for their own righteousness, or justification by the deeds of the law, Ye must be circumcised and keep the whole law, or ye cannot be saved, was their doctrine. Paul contended for God's righteousness, or justification by grace, or favor through faith, without the deeds of the law, and proved his position from the law and the Prophets. The Jew contended that God could not be just in justifying the ungodly merely by grace, or favor, without the deeds of the law. Paul replied that our redemption was entirely in Christ Jesus from or by whom, as the mercy seat, God has declared his righteousness, or justification for past sins, at this time, that he can be just in justifying him that believeth in Jesus. His declaration is confirmed by all the signs, wonders and miracles performed by almighty power in the life, death, and resurrection of Jesus the Son of God.

B. W. S.

CIRCULAR LETTER,

From a New Jersey Baptist Association, who are pleased to call themselves Independent Baptists.

[Continned from page 75.]

We have dwelt, thus far, upon the *infrequent* observance of the Lord's supper by the churches: There is also a deplorable *irregularity* in its observance by individuals. Although the table is spread but seldom, compared with the constancy which our Lord designed, yet many forego the advantages which are yet allowed them, by improperly, though ignorantly, refusing to communicate. And here we recognize one of the evil results which have orginated in the error above discussed; for the infrequency of the ordinance has done much towards investing it with an imagined,

superior sanctity, distinguishing it from all others, and thus debarring from it many an humble believer who has deemed himself unworthy to approach it. Had the ordinance continued to be constantly administered as often as the churches assembled for public worship, every Lord's day, would this mistaken and injurious apprehension of its character ever have arisen? Would it not have been regarded as it really is an ordinary means of grace, and not a reward of distinguished piety? Let it be well considered that the Lord's supper is an ordinance *enjoined* upon his disciples in church connection: "*Do this in remembrance of me.*" No member, then, can lawfully neglect it without divine warrant. Yet it is often treated as if it should depend on the caprice of an individual whether to observe it or not. A brother considers himself to be in a state of spiritual declension. He declines to participate in the sacred supper. Not that he no longer deems himself a disciple; for had he arrived at the deliberate conclusion that he was never a subject of divine grace, no one could approve of his acting the hypocrite, by sitting at the table of the Lord. But he feels himself unworthy, and therefore declines to communicate; while he is the very character who emphatically needs this ordinance, needs to reflect much on the dying love of Jesus, and to seek, by faith, the renewal of his grace within him. Shall he refuse to partake of this "stream" which is appointed to make "glad the city of God?" Shall he deny himself the *means* until he shall have found the *end*? As well may one neglect prayer until his wants are supplied, or the study of the scriptures until he shall have become mature in Christian knowledge. This association of superior sanctity with the ordinance, is a relic of Popery, and should have been discarded with the doctrine of transubstantiation.

This apprehension of the Apostle's remarks in 1 Cor.

xi. has determined many from approaching the Lord's table. He is there speaking of the perversion of the ordinance by the newly converted heathen which it is quite impossible for us to practice. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.

This is *our* unworthiness; but the disorderly and unworthy *manner* of eating the supper—"one is *hungry* and another is *drunken*." But what is that to *us*? Is there any danger of *our* doing so? Besides, the word "damnation" does not convey at the present time the idea of the original—which is "Judgment." The Greek word *kdima*, which is here used, is often translated as in Matt. vii. 2.; John ix. 29.; Gal. v. 10. The judicious Doddridge says, "I think it the most unhappy mistake in all our *version* of the *Bible*, that the word *kdima* is here rendered *damnation*. It has raised a dread in tender minds which has greatly obstructed the comfort and edification they might have received from this ordinance. The Apostle afterwards says. "*We are judged*, (that is, as he afterwards explains it, *we are corrected*.) *that we may not be condemned*;" which plainly shows the judgment spoken of might be fatherly chastisements. Let not this text deter any real christian, who understands the import of the ordinance, and who wishes to show his grateful love to the Saviour, from coming to the Lord's table. This holy ordinance was not designed to be a fiery *ordeal* through which none but the sinless can safely pass. It was intended, like all ordinances, for the imperfect and frail. He who is duly prepared for any religious ordinance, is prepared not only for a safe, but for a profitable attendance on this. The consecrated bread and wine are nutritious aliment for every soul that hungers and thirsts after righteousness. We shall notice one other occasion of neglecting this ordinance. It is when a supposed wrong has been re-

ceived from a brother, or a fault has been committed by him. The aggrieved brother thinks himself at liberty to quit the communion of the church till the difficulty, real or imagined, be removed. This opinion is founded in entire ignorance of the nature of the ordinance; and it is dificult to account for its prevalence among us, without implicating those who have been the guides of the church in matters of faith and practice. Fellowship, it is true, is professed by the communicant; but it is fellowship with the church. It is presumed that it is a spiritual body. As a member of this body, he unites with it in prayer, in praise, in the supper. In obedience to his Lord, he performs his duty in "keeping the feast in remembranne of him." He cannot abstain, without violating the command. A brother's fault does not exempt him from obligation. "To his own master he standeth or falleth." In case of a private offence, let the rule in Matt. xviii. be pursued; but refusing to commune with the offender is directly opposed to the course there enjoined. It is making public what should be kept private. It is inflicting punishment on the uncondemned. The aggrieved becomes himself an offender and trespasses against his brother and his Lord. Instead of conccaling with scrupulous care the offence, he proclaims it upon the house-tops, by directing observation to the supposed offender; and he deprives him of the opportunity to repent and to be forgiven, which the good Shepherd has provided for him.

Should a member, then, refuse to communicate, for such a reason, he ought to receive the censure of the body, which he has wronged directly, as well as indirectly; for his act was, evidently, excluding it from his fellowship.

If the offence committed is a *public* one, or if, though originally private, it has, at length, come under the cognizance of the church, the accused is entitled to

his seat at the table until suspended or excluded by the body; and to refuse to commune with him is nothing ess than assuming the prerogative of the church, and publicly pronouncing a sen tence of condemnation.

We have thus very briefly, considering the nature of the subject, borne our conscientious testimony against the unwarranted neglect of the Lord's supper by both churches and individuals. Most gladly would we dwell upon the benefits which would probably result from restoring this ordinance to its legitimate place in our esteem and attention. Not to speak of the most obvious result in the increase of affection to our dear Redeemer, whose dying love would be thus constantly exhibited, we merely observe, that this frequent separation of the church from the world would promote the *personal acquaintance* of the members; and thus, by exciting mutual interest and sympathy, draw closer the tie of fraternal love. It would greatly aid the *discipline*, the watch and the care of the flock. It would impress upon Christians the necessity of making their walk through the week consistent with their *profession every Lord's day*; and it would remind the wicked of the "*breadth*" which now exists between them and the Lord's day, and which will be fully revealed in the final separation at the great day. In a word, we may expect at least *quadruple* the advantage which any of us now derive from this invaluable institution. But is it not superfluous to enumerate the blessing of obedience? Duty is ours —results, God's. Let us resolve to "go forth in the footsteps of the flock," and we shall surely meet Him who maketh them "lie down in green pastures and leadeth them beside the still waters," and we shall also hear the approving words of an under shepherd "How I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you."

THE CHRISTIAN EXPOSITOR.

Matt. xxiv. 29—In the former part of this chapter the Disciples are presented as showing their Lord the building of the temple. Jesus answered, "Verily I say unto you, there shall not be left here, one stone upon another that shall not be thrown down." When they were in private, his disciples asked him, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? No doubt the Disciples thought these three events would be cotaneous; i. e. that the destruction of the temple would not happen until the Lord came, and that at his coming the end of the world would take place. This last idea he had just before taught them in the parable of the tares. Matthew xiii 39. "The harvest is the end of the world *suntelia tou aionos*, and the reapers are the angels. As therefore, the tares are gathered, and burned in the fire, so shall it be in the end of this world. The son of man shall send forth his angels, and they shall gather out of his kingdom all that offend, and them that do iniquity, and shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father." This doubtless refers to the last day, or the *suntelia tou aionos*, the end of the world. With this very phrase *suntelia aionos*, the disciples asked our Lord as above, when shall be the end of the world?

I know that many have taken the *suntelia tou aionos*, the end of the world, to mean, the end of the Jewish state or age, which they suppose took place in the destruction of Jerusalem and the temple, and in the great tribulation of the Jews. They therefore suppose that the Son of God did then come to take judgment or vengence on his enemies. Hence they have concluded that the judgment is past, and that there will be

no future judgment, and that the Son of man will no more come to judge the world.

These destructive errors have grown out of the opinion that the end of the world meant the end of the Jewish state, or age, and that the whole chapter referred to that event. The fallacy of this will appear from a proper consideration of the chapter from 29th verse, and the parallel passages in Mark xiii 21, and Luke xxi, 24.

1st. Matthew xxiv, 29--"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven." Mark and Luke say, "Then shall they see the Son of man coming in the clouds with great power and glory." Recollect, it was after the tribulation of those days, these signs were to appear--after the tribulation suffered by the Jews in the destruction of their city and temple. Now as these signs did not literally take place *immediately* after this tribulation, nor ever have as yet taken place, many have given the verse a figurative interpretation. The *sun* say they, means God himself, the fountain of light hidden from the Jews by the clouds of their iniquities rising between them and their God. The *moon* signifies the book of God's revelations by Moses and the prophets. As the moon reflects the rays of the sun; so this book reflects the glory, or light of God to the world. The *stars*, they make to represent the priesthood, whose lips were to keep knowledge, and the powers of heaven, they say, mean the rulers and high dignitaries of the church. The interpretation at first view looks plausible, but it will not comport with the connection.

2. All this was to happen after the destruction of the city and temple. But the interpretation above happened before this tribulation, which took place in the

year 70. And when he was come near, he beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but *now* they are *hid* from thine eyes."—Luke xvii. 42--44.

What has induced any to give this figurative interpretation, is the words *immediately* after the tribulation of those days. The word *eutheoos* rendered *immediately*, is variously translated by our translators, as *straightway*, *forthwith*, *anon*, *by-and-by*. It is rather indefinite, and specifies no definite period of time. Luke in the parallel passage (xxi, 24) puts this matter beyond dispute "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars, &c." It is evident that these signs in the sun, moon and stars are not immediately to take place after that tribulation; but after the Gentiles had trodden down Jerusalem, and continue to tread it down till their times be fulfilled. This will take place *by and by*, at some future period, when they shall yield their long and present possession of Jerusalem to its lawful proprietors. After these events the sun shall be darkened, &c.

These things will literally be accomplished, and shall precede the second coming of the Lord; for *then* shall appear the Son of man with great power and glory. And when these things begin to appear, then hold up your heads, for your redemption draweth nigh—your complete, eternal redemption.

To talk of our Lord's coming to destroy Jerusalem, is entirely unauthorized by scripture; we yet look for his second coming. Not once is it named there; but always at some time after that destruction.

This same truth was taught by Joel the prophet, quoted by Peter on pentecost Acts ii, "And it shall

come to pass in the last days saith God I will show wonders in heaven above, and signs on earth beneath—the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. What day can this be but the great day of God Almighty--the day in which he will judge the world in rightousness by Jesus Christ. A part of Joel's prophecy was fulfilled at Pentecost; and a part remains to be fulfilled.

The Saviour continues his discourse; "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand--his eternal kingdom and glory." Then adds, "This generation shall not pass away, till all be fulfilled." This generation (*genea*,) this race of people, meaning the Jews, shall continue a distinct people, till the Lord shall come—till all these things shall be fulfilled. What a living evidence of truth is this prediction! The Jews are yet a distinct people, while all other nations that existed of old have dissolved and passed away in the tide of time. Where are those nations now? Many cannot be found, even on the page of history.

"Heaven and earth shall pass away," and Peter says "with a great noise." This will take place at his coming. Luke xxi, 35,"for as a snare shall it (the last day) come on all them that dwell on the face of the earth." This cannot apply to the destruction of Jerusalem.

"And he shall send his angels with a great sound of a trumpet (which shall wake the dead) and they shall gather his elect from the four winds, from the one [illegible] heaven to the other." This does not apply to the Jews, for they have never yet, since that tribulation been collected together. The *elect* here included God's children, both those raised from the dead, and those who shall be alive at his coming.

That this day refers to the last judgment, is clear from the same discourse, Matt. xxiv. "But if that evil

servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, The Lord of that servant will come in a day, when he looketh not for him--and shall appoint him his portion with the hypocrites. "There shall be weeping and gnashing of teeth."

The next chapter, Matt. xxv, is the continuance of the same discourse, and that it throughout refers to the last judgment is too plain to deny. It is admitted by all. O that men would lay these things to heart, and prepare to meet their Lord in judgment.

B. W. S.

CHRISTIAN UNION.

BY D. LONG.

Br. Marsh—I have just been reading Br. Stone's remarks and your reply on Christian Union, found in Palladium, Vol. x. No. 8. I consider your reply to the point. The Disciples, as far as my acquaintance with them extends; *do* make baptism for the remission of sins a prerequisite to communion. In fact, they deny any person having the remission of sins before he has been baptized; of course, they do not consider an unbaptized person a Christian. How then can they extend the hand of Ghristian union to us who commune with unbaptized persons? Happy is he that condemeth not himself in the thing which he alloweth.

Bro. Stone says, "We had for many years before their existence been standing on the Bible alone." That is, the western Christians had taken the Bible alone for their rule of faith and practice, before the reformation got up by A. Campbell was heard of in the west. Yes more than 27 years since I first heard Br. Stone on the waters of Deer creek preach that the Bible, the *Bible*, is all sufficient for faith and practice. Bnt did he then preach faith, repentance and baptism, inseparably connected for remission of sins? Did he tell the young man that felt, "*Wo is me if I preach not the gospel*," that God did not call men to the ministry *now*? Or did he teach that it was wrong for a sinner to pray *before* he was baptized?

Perhaps this is the step he has taken; for he says, "True, we stepped forward to welcome our brethren to the foundation of the Lord." Yes, this must be the step, and when he stepped 'forward' he left us standing on the "old" ground, in perfect union with the eastern Christians: for

before this step was taken Elder Badger and others from the east, had visited the west and I thought, and do yet think, that a union was consumated between the eastern and western Christians, and a correspondence of a most friendly kind was conducted by Elders Stone and Badger published in the Christian Messenger and Gospel Luminary, and I never knew that there was a *dis*-union, till it was published in the Messenger that some of the Christians, with Br. Stone, had united with the Disciples in Kentucky.

(*To be Continued.*)

REPLY TO ELD. D. LONG.

Bro Marsh, I now proceed to redeem my pledge, to notice my old brother's communication to you in the October number of the Palladium. Brother Long has egregriously erred in the very outset of his communication. He states positively, that the Disciples do make baptism for remission of sins a prerequisite to communion. This I am compelled to contradict, and as positively pronounce a mistake of my brother. It is a new charge never made against us before, even by our most infuriated enemies. This you knew; why did you not correct the mistake among others you noticed in his letter, when you published it.

He adds, "In fact they deny any person's having the remission of sins before he has been baptized."—Once more I will state my views on this subject for the information of the candid. We believe that God has revealed the plan of salvation, and remission of sins plainly in his word, and that this plan is one; that is, he has revealed but one plan, Faith, repentance, prayer and baptism. This plan we preach, and hesitate not to say, that God will pardon and save all who heartily comply with it. But we do not limit the Almighty, and say he *cannot* pardon those who are ignorant of this as their duty; nor can we tell them upon what other plan he can pardon them, because he has not revealed it. On this subject I have been already explicit in the numbers of this volume. I

have no doubt that the less informed amongst us, have done violence to this subject, and given too much cause for others to blaspheme it.

We cherish for the unimmersed the kindest feelings, and hopes, (for charity hopeth all things and is kind) yet we tenaciously adhere to the position, that God has revealed to us in the New Institution but one plan of salvation or pardon. Had he revealed two ways, one including immersion, and the other without it, and left it optionary with us which to choose; then would immersion be forever relinquished; For who would submit to so humiliating, flesh' revolting rite, when it is unessential, and indifferent, whether we submit to it or not. Baptism may be considered a mere outward ordinance and of little or no importance. But let us remember the life and death of the whole world depended upon the eating of an apple.

My old brother has adopted the common arguments against us, i. e. the inferring of gloomy, soul chilling consequences of our doctrine; but he does not bring us, or our doctrine to the test of revelation. This argument is becoming stale, and must ultimately become harmless in the eyes of the community.

He adds; Brother S. says, we (the Christians of the West) had been standing on the Bible alone, many years before the existence of the Reformers. Yes more than 27 years ago I first heard brother Stone on Deer Creek preach, that the Bible the Bible is all sufficient for faith and practice. "Well, if my old brother were to hear me yet, he would veritably hear the same doctrine. I have not for an hour doubted the truth of it. Is it possible that brother Long can seriously think for one moment, that I have left this foundation!! I assure him, that by a trial of that book for near forty years, I am more confirmed in its all sufficiency for faith and practice. I am now about to leave time, being on its crumbling brink, I state this

fact, that I took that book to learn from it the whole will of God, and do it; and to correct all my errors by it.

But my old brother affects to think that I have left the Bible, because when he first heard me preach on Deer Creek in Ohio, "I did not then preach faith, repentance and baptism, inseparably connected, for remisson of sins." True, I did not, because I knew not then that the Bible taught it. It is also true, that a little while before that time I, and the whole posse of us did not preach that baptism was only immersion, and believers the only subjects of it. From that book we learned this truth, and relinquished our old views. Did we therefore leave the Bible? or did we leave our wrong opinions? Does my old brother think I have left the Bible, because I preach, he that believeth and is baptized shall be saved? or does he think that he cleaves to the Bible, by preaching virtually, he that believeth, and is not baptized shall be saved? I took the Bible *examined* it to learn from it, and not to put it under my pillow, or carry it in my pocket, as an amulet against Demons.

Our first and old ground was infant sprinkling. Many among us were offended, when some of us submitted to immersion, and finally left us saying in their justification that we had left the old ground. We the immersed kept together, till some of us learned not only that baptism was immersion, but that it was for the remission of sins—many became offended and walked no more with us. So it will continue to be, till every error shall be abandoned in the Christian world. O, what a little thing to divide Christians! Posterity will wonder at our conduct.

But my brother has another reason why, he thinks I have left the Bible, because when he heard me preach 27 years ago on Deer Creek, I then believed that God divinely called and sent men into the ministry. This

may be so; but if I then beleived it, was it therefore certainly true? Was I then inspired and infallible? Is it really wrong and disgraceful to change from an opinion? If so; farewell all hopes of reformation, Catholics, Presbyterians, Methodists, and the hundred and one sects will trudge along their old beaten circle, like the bear on his string without going one inch farther into truth. Farewell all hopes of Christian union on earth; and farewell the salvation of the world.

Though my old brother thus speaks, yet I reckon we shall hardly disagree on this subject. He does not believe that God now calls and sends men to preach with an audible voice, as he did Samuel, the twelve Apostles, and the other 70. Was he thus called by name, and sent? No. What is the call for which he pleads? It is not a vocal call; but strong impressions on the mind. A man full of the spirit feels a strong desire to benefit his fellow creatures. His love for them flows forth in tears and prayers for them, and exhortations to them. Let such do all the good they can, their profiting will soon appear to all men. Let them be encouraged by the church, and scripturally ordained to the work of Evangelists? I have no idea that a man should preach without spirit; such preachers are a curse not a blessing to the world. If this is what is meant by a call to the ministry we differ not; but should we differ in this opinion, does this justify him in saying I have left the Bible, and in withdrawing fellowship.

Another reason he gives why he thinks I have left the Bible, is, because, "I did not then, 27 years ago, preach that it was wrong for a sinner to pray till he was baptized." No, nor have I ever preached nor taught it since. Why impute this to me? Did he ever hear that I taught it in any manner? I assure him, if he did, he was wrongly informed, if he did not hear it, he has done what I could never have expected from him, he

has slandered his old brother, when we are both on the verge of the grave. We like Ananias say to the praying sinner, why tarriest thou (in praying, as if no other duty was to be performed, arise and be baptized and wash away yours sins, calling upon the name of the Lord. Is this equivalent to saying a sinner must not pray before he is baptized? all will answer, no. Does brother Long teach differently? Does he tell the praying sinner to tarry in praying days, weeks, months and years, and not be baptized till his sins are washed away? Does his Bible teach him that.

Another reason why brother Long thinks I and the western Christians have left the Bible, is that we stept forward to welcome the Reformers, when they first came upon the same foundation on which we had been for years standing, viz. the Bible—our stepping forward was in his view the same thing as stepping off the foundation! Is it possible that my old brother reasons thus. Is it possible that he who glories in the Bible alone should think that to receive one another, without regard to diversities of opinion, is stepping off the Bible? Is it possible that he views that the union of Christians is a step off the Bible? By union of Christians, he probably means, all that unite with his sect. But to unite with any others is disunon; for says he, I never knew there was a disunion between the E. and W. Christians till it was published in the Messenger, that some of the Christians with brother Stone had united with the Disciples in Kentucky." Observe, he lets us know, there was *disunion* when union was effected between us and the Disciples, who were on the same foundation, and had agreed to worship together. Would the same objection be made against us, if the Methodist Church had done as the Disciples did, and we had agreed to worship together? And can it be that we who profess to make Christian union our polar star, would be the first to raise the tocsin against it!

that the holiest act of our lives should be condemned by those who glory in the name *Christian*? We are willing to suffer reproach for such conduct. I shall attend to the latter part of my brother's letter anon.

B. W. S.

ELDER BAILEY, No. 3.

Bro. Henderson.—At your request I shall proceed to examine your notes, which you took from the mouth of Mr. Bailey, while he was delivering a course of lectures in Jacksonville against the reformation so called.

On Remission of Sins.

Mr. B. says, "That baptism before remission of sins' is the error of the sect;" meaning the Reformers so called. He proceeds, "I will now prove that persons *may be* pardoned before immersion, and without it; and that forgivness of sins does not depend upon that act."

This I am constrained to say, is an evasion. He can prove what we do not deny. Who ever denied that God pardoned sin in the patriarchal age without baptism? It was never required of them. Who ever denied that God did not pardon the penitent sinners in the Mosaic age without baptism? Who does not know that the publican, the prodigal son, and the thief on the cross, with the many others he has named as pardoned without baptism, all lived under the law as did our Saviour himself through life, they all lived before the kingdom of God was set up, and before the laws of the new institution were promulgated and enforced. Let him prove, if he can, that any one was ever pardoned in the New Institution before baptism. This is the point, from which he should not depart, till he had established it. When this is done, we no longer contend, but yield.

We have said that, according to God's "set" plan of pardoning, none receive pardon before baptism. But we presume not to say that God does not pardon, and cannot pardon the unimmersed penitents, who know not his law, are ignorant of their duty, having been wrongly taught, or such as may be in peculiar cases. God had a "set way" of pardoning under the old economy; yet he was not so confined, or bound by this old institution, that he could not pardon the one that sinned ignorantly without this plan.

But let us attend to Mr. B's. proofs that God pardons without and before baptism under the New institution. He states them in nine distinct propositions.

Prop. 1. Acts xiii, 39. "All that believe are justified from all things, from which you could not be justified by the law of Moses." Now I ask, what does this prove? Simply that we are justified by faith, and not by the deeds of the law; that we are justified from all moral iniquity, which the law could not—the blood of the law could not take away such sins, or purge the conscience. But does Mr. B. think that because faith is only mentioned in this text, that they were justified by faith alone, without repentance, without confessing with the mouth the Lord Jesus, without baptism, &c? The apostles James thought differently chap. ii. 18—26. "Abraham believed God, and it was imputed to him for righteousness," or justification. But was he justified by faith alone? Nay; was not Abraham our father justified by works, when he offered his son Isaac upon the altar? Ye see then how that by works a man is justified, and not by faith only. Should I say, that a man is forgiven or justified by repentance: I could prove the proposition by many texts. Does it therefore follow that it is by repentance *alone* without faith, without confessing with the mouth the Lord Jesus, without baptism? I trow not. Again, should I say with Paul, that we are freely justified by grace; does

it follow that faith, repentance and baptism are all excluded?—that God can forgive without faith, without repentance, as well as without baptism?

But says Mr. B. "some say, Baptism is included in Acts xiii, 39. I acknowledge I am one of those "some," and Mr. B. is another; for he says, "I admit that one term may include in it all the rest—grace may and does include all the rest—as being justified freely by his grace, includes faith, repentance, &c. This admission is fully satisfactory. He asks a printed question from the best text. Are all that believe baptized? I answer unhesitatingly, that all that believed under the new institution by the word of the apostles were baptized, or would be, as soon as an opportunity was presented. I speak of the times before the apostacy. Can Mr, B. show one instance in those times of one believer unbaptized? Thus goes his first proposition to prove his favorite doctrine of justification and salvation prior to baptism. I proceed to his 2nd.

Prop. 2d, Rom. v, 1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." My answer to this is given in the preceeding paragraph. I will remark on one sentiment he uttered on this proposition. "There is," said he, "no necessary connection between an external ordinance and faith." Then there can be no connection between baptism and faith. Yet the Lord has intimately connected them! "He that believeth and is baptized shall be saved-" If the Lord has connected them, who shall say—who dare say, the connection is not necessary? Who shall be his censor? If Mr. B. means metaphysical necessity, he may enjoy the consolation it may afford, unenvied by me. I proceed to proposition 3d.

Prop. 3. God so loved the world, that he gave his only begotten son, that whosoever believeth on him, might not perish, but have everlasting life, John iii, 16 He asks, "is baptism implied? I say no." A bold

negation, truly! Is it in accordance with the commission, "he that believeth and is baptized shall be saved?"

Mr. B. says "that Christ did not give his apostles a new commission. He only enlarged the first one given." It was enlarged by preaching the gospel to every creature; whereas the first was limited to the Jewish nation. Now as the commissions were the same, surely then baptism was one part of it. If so they and their Lord preached faith and baptism for salvation. But hear Mr. B's. arguments to prove that baptism is not implied in John iii, 16. "Joseph of Arimathea was a disciple of Jesus, and was never baptized." Ah! how does Mr. B. learn that he was never baptized? It is said that Jesus made and baptized more disciples than John; and yet here is one of his disciples unbaptized.

Again says he, "Nicodemus was never baptized." How does he know this? The scriptures no where say so. These positive negations may pass with the uninformed; but better proof is needed to convince the inquiring mind. But this proof he has at hand; "The Jailor and household. There is no evidence that baptism was preached to them." Then these poor Pagans were baptized without any instruction on baptism as a divine ordinance—that it was the will of God they should be baptized—that it represented the burial and resurrection of Jesus--that it was for the remission of sins, and *that*, through which they were to become members of the church. Strange! that Paul should have so far neglected his duty, to preach the gospel to every creature, "he that believeth and is baptized shall be saved," and should have omitted it in this case! I proceed to his

Prop. 4. He says, "I infer from the whole book of Romans that we are justified by faith without baptism." As this is only inference, and not a fact, I shall say but little. Inferences have already ruined the Christian

world; we should be careful not to substitute them for facts. But let us hear his inference. We will throw his argument into a syllogistic form. 1. "This epistle was written to develope and prove the doctrine of justification. 2. Baptism is kept out of view entirely, till the apostle had got through his arrangement in chap. vi. 3. Therefore justification or pardon was before baptism--they were baptized because their sins were forgiven!"

Let us try our hand at a syllogism too. 1. Paul wrote several epistles on the doctrine and practice of christianity. 2. Repentance is entirely kept out of view, and not once mentioned. 3. Therefore repentance is not a doctrine or practice of christianity!! Again: Paul wrote several epistles on the doctrine and practice of christianity. But baptism is entirely kept out of view throughout—therefore baptism is not a doctrine or practice of christianity!!! Who does not know that in many of the epistles, the practical doctrine of truth is put before faith? But Mr. B's conclusion is not contained in his premises—there is no hint of the Romans being baptized because their sins were forgiven. Baptism was casually introduced; "Know ye not that as many of you as were baptized into Christ Jesus, were baptized into his death?" Therefore we are buried with him by baptism into death—into what death? Will he say the death of sin? Then must he acknowledge that sin was alive in them, and continued so, till they were baptized; how then can he assent that sin was reconciled, and yet living in them before they were baptized? I will further say that understanding death in the text to be spiritual and not natural, that Christ was once alive to sin, and died to it also. This interpretation I do not receive, though commonly accepted.

Prop. 5. "Christ forgave sins before baptism"—and he again introduced many cases of those under the old

dispensation—but not one under the new institution. As we have said, this is the point. Let him produce one and but one instance of pardon before baptism under the new institution and we yield. We believe as well as he, that pardons were granted under the old institution without baptism, as before observed.

The four remaining propositions are deferred for our next number. B. W. S.

For the Christian Messenger.

AN ADDRESS TO MY BAPTIST BRETHREN,

No. 2.

Containing my reasons for seceding from the Baptists.

1. One of the most intelligent and eloquent Baptists of England, says, "whenever it becomes impossible to continue in a religious community without concurring in practices and sactioning abuses, which the word of God *condemns*, a secession is justified by the Apocalyptic voice, "Come out of her my people, that ye be not partakers of her plagues." Rev. xviii. On this principle the conduct of the Reformers in separating from the Roman Hierarchy, admits of an ample vindication, in consequence of the introduction of superstitious rites and ceremonies, it becomes impracticable to continue in her communion without partaking of her sins; and for a similar reason, the non-conformists seceded from the Church of England, where ceremonies were enforced, and an ecclesiastical polity established incompatible, as they conceived, with the purity and simplicity af the Christian Institute. In each of these cases the blame of schism did not attach to the separatists, but to that spirit of imposition which rendered such a measure requisite. In each instance it was an act of self-preservation, rendered *unavoidable by the highest necessity*, that of declining to concur in

practices, at which their consciences revolted."–Robert Neal, on Communion, page 132.

To all this, we say a loud Amen. This is sound logic. In common law, when one man pushes upon another man, and threatens to wound or kill him—if the man assailed kills his assailant, the blame of murder attaches to the assailant, and not to the man assailed. If those large, respectable and pious bodies of Christians, who seceded from the Mother of Abominations; as the Novatians, Paulicians, Henricians, Catharines, poor men of Lyons, Puritans, Wyckliffites, Hussites, Waldenses, Vadois, Hugenots, and Reformers, were justifiable, then so are we justifiable in our secession from the modern Baptists, and all other sects. Those who can find an apology for the Methodists in seceding from the Church of England, and she from the Mother church, can easily find an excuse for us—for our secession from the Baptists. Remember, *emphatically*, the blame is yours, not ours.

Yours, benevolently,

J. CREATH, Jr.

Palmyra, Mo. Jan. 1842.

QUERIES—By J. B. Ranson.

1. Please explain 1 Cor, v. 5.
2. Also compare and explain Acts ix. 25—30, with Gal. i. 17—19.
3. What are the duties of Elders, according to Acts xx. 28.
4. What are the duties of Deacons?
5. Are the wives of Deacons to act as deaconesses in certain cases? 1 Tim. iii. 11.

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1. Please explain 1 Cor. v. 5. "To deliver such a one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

1. The fornicator was to be excommunicated from the family of God into that of Satan; for two purposes especially this was to be done—one for the destruction of the flesh—the other for the salvation of the spirit. The Lord in order to shew his hatred of such evil practices, frequently inflicted on such offenders sore bodily punishments. As in 1 Cor. xi. 29, 30 "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep (or die). This incestuous person, when excommunicated, when sorely punished in body, and pining away in disease, might by these afflictions be brought to the consideration of of his sin, and to repentance, as was really the fact in this case, and thus his spirit was saved. So in the case already alluded to, 1 Cor. xi. 30. "But when we are judged (punished) we are chastened of the Lord, that we should not be condemned with the (impenitent) world."

2. Compare and explain Acts ix. 24—30, with Gal. i. 17—19.

Ans. Saul was converted at or near to Damascus, and there, after his conversion he remained and preached for many days. The Jews at length took counsel to kill him. He escaped from Damascus, by being let down by the wall in a basket. Acts ix. 18—25. From this place he went, not to Jerusalem, but into Arabia, and after remaining there awhile, he returned to Damascus. Then after three years he went up to Jerusalem for the first time after his conversion. The whole difficulty arises from verse 26 of Acts ix. For there, after Paul's escape, it is immediately added by Luke the historian, "And when Saul was come to Jerusalem," &c.—as if he went straight there when he left Damascus. But it is not so said.

3. What are the duties of elders, according to Acts

xx. 28. "Take heed to yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the church of God (the Lord) which he hath purchased with his own blood."

Ans. 1. It is their duty to take heed unto themselves--to walk blamelessly in all the commandments of God ,and to be ensamples to the believers in word and conversation, in charity, in spirit, in faith and purity.

2. Their second duty, is, to take heed to the flock, To correct their wanderings; and to lead them in the right way, to pleasant pastures, to feed them on the sincere milk of the word, and on stronger meat, as they may be able to bear it.

Que. 4 What are the duties of deacons.

Ans. At first the Apostles acted both as Elders and deacons. But finding the two offices too onerous, they called the multitude of the disciples unto them, and said: It is not reason that we should leave the word of God, and serve tables. Wherefore look ye out from among you seven men of honest report, and full of the Holy Ghost, and wisdom, whom we may appoint over this business. It appears from this that the duty of deacons was to attend to tables, or to the temporalities of the Church. This was their particular business; but doubtless, they in common with their brethren, exercised in their spiritual worship.

Que: 5. Are the wives of deacons to act as deconesses in certain cases 1. Tim iii. 11?

Ans. We are not informed in the Scriptures and can therefore say nothing.

Your old Brother.
B W, S.

A correspondent, who signs his name Alpha, cannot be attended to, until he gives us his real name. With pleasure he shall receive our attention when this is done. B. W. S.

From the Cross and Journal.

SECTARIANISM.

Sect, as regards the Church of Christ, is a fraction or body broken off from the true church. This is the primary or proper import. The term is used secondarily to denote a body of professors who separate from the established church in any country. A sectarian, then, properly speaking, is one that is favorable to the building of a sect in opposition to the regular church of Christ. It will follow, then that sectarianism is the approval of sects and efforts to promote them instead of the true Church, and as particularly applicable to all those who think it best to have so many denominations instead of one. To ascertain, then which denominations are sects, we must ascertain which are founded upon the plan of the gospel, and which are not; and, to determine whether any man is a sectarian we must determine whether he is adhering to and endeavoring to build up the true church, or adheres to and builds up a sect. A sectarian in the Apoatles' days, would have been one that promoted an organization differing from the regular apostolic church; and of course a sectarian would be the same now. Hence it will follow, that sectarianism must be a great sin. To break off from the true church, and to build up a distinct and opposing organization, strikes the mind at once as a high-handed offence. And is it so considered in the scriptures. The Apostle, in his epistle to the Romans, xvi chapter, 17th and 18th verses, says, "Mark them that cause divisions and offences contrary to the doctrine which ye have learned and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the simple." This is a terrible charge against sectarianism. Again, the same Apostle, in warning Titus against this character, says, "A man

that is a heretic after the first and second admonition, reject; knowing that he that is such is subverted and sinneth being condemned of himself." A heretic here is evidently one who teaches opinions and practices different from the true church; and consequently would build up an opposing interest. He is to be rejected if he cannot be reformed, lest he draw away the less informed and less substantial members of the church.

These passages, with others which might be quoted, show that it is a fearful business to be engaged in building up a sect or denomination in opposition to the true church of Christ. It becomes every man, and especially every minister, to seriously examine the subject, and ascertain what he is doing.

From the above we see that all the attempts to throw dust over this subject, and try to make people believe that it is best to have the church cut up into many sects or denominations, must be highly offensive in the sight of the Holy Redeemer, who has commanded us to be of one mind and one judgement. We also see that it is a most fearfully responsible business to originate a new denomination. No man certainly should dare to do it, unless he have ample evidence that the Church of Christ has lost its visibility, and that God requires him to restore it again. We further see that it can be no great privilege to trace the church to which we adhere back to some great leader as the origin—as Wesly, Knox, Calvin, or Luther. It must be much more gratifying to feel our own way back into the obscure wilderness, where the "woman fled from the face of the dragon whence she was to emerge after a thousand two hundred and three score days." *Rev.* 12

Z.

Bro. N. Field, Editor of the Israelite, suggests the expurgation of the word *Disciples*, as the appellative of our brotherhood, and the substitution of the word *Christians*. So mote it be.

DUTIES OF PARENTS.

It is at times necessary to censure and punish: but very much may be done by encouraging children when they do well. Be evermore careful to express your *approbation of good conduct than disapprobation of bad*. Nothing can more discourage a child than a spirit of incessant fault-finding, on the part of its parents. And hardly any thing can exert a more injurious influence upon the disposition both of the parent and the child. There are two great motives influencing human actions, hope and fear. But who would not prefer to have the child influenced to good conduct by the desire of pleasing, rather than by fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring when she sees any thing amiss, they are discouraged and unhappy. They feel there is no time to please. Their dispositions become hardened and soured by this ceaseless fretting. At last, finding whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.

But let a mother approve a child's conduct, whenever she can. Let her show that his behavior makes her sincerely happy. Let her reward him for his efforts to please by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him an amiable disposition under a careful spirit. Your child has been, during the day very pleasant and obedient. Just before putting him to bed for the night, you take his hand and say, "My son, you have been a very good boy to-day. It makes me very happy to see you so kind and obedient. God loves little children who are dutiful to their parents, and promises to make them happy. This approbation from his mother is to him a great reward. And when with a more than ordinary tone of affection, you say "good night my dear son," he leaves the room with his heart full of feelings. And when he closes his eyes to sleep, he is happy and resolves that he will always try to do his duty to his mother.—*Sat. Cour.*

Our worthy brother, W. M. Brown, is now operating at Winchester. He has been the instrument of adding about 30 to the church, with a fair prospect of many more.

Bro. Davenport, of Plymouth, Pa. writes Jan. 26, That bro. Wm. Lane had a meeting of days in this place during the present month, and much good has been done—more than 20 have been added by immersion and otherwise, and prospects are good. A number have confessed the Lord Jesus, but have not been immersed. May the cause of christianity prosper, not only here, but elsewhere!" Amen.

Bro. Henry Thomas, of Florida, Mo. writes Feb. 2, 1842: "The religion of Jesus is prospering in this country, Since June last, at the meetings that I have attended, there have been added to the Lord and introduced into his kingdom, 324; and at the same places many more when I was absent. The churches have commenced meeting every Lord's day, and obeying the Lord's commandments.

THE

CHRISTIAN MESSENGER.

March, 1842.

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THE CONVENTION.

SESSION SECOND--*Continued from page* 63.

After solemn prayer and praise, the full convention silently sat for a few minutes, then the venerable moderator of the former session arose, and said, By the kind providence of our common Father, we are spared to come together in time. To draw the cords of Christian union closer amongst ourselves, and to extend and promote it to the ends of the earth, are the grand objects of our assembling together. Let us choose us a moderator and a scribe, and proceed immediately to business.

It was quickly and unanimously determined; *nemine contradicente*, that the former moderator and clerk should be retained.

C—— rose and thus spoke: When we last assembled, I said that the Bible was the only divine athoritative constitution, or law, given to the world, as the means of saving them, and of uniting the saved in one body. I farther remarked, that no laws how wisely soever devised--no constitution, however good--not the Bible itself, could of themselves unite the church. I need not use labored arguments to prove this position: The Savior prayed to the Father that all that should believe on him through the word of the twelve apostles, might be one. "Even as thou Father art in

me, and I in thee, that they also may be one in us." Now if the constitution framed by the Lord could have united them, why pray the Father that he would effect this union?

Now if we can learn how God first effected union among his followers, we shall learn how he will effect it again. 1st. To his little flock of 120 assembled, and engaged in prayer, the Holy Ghost was given. They then received power from on high--then they remembered, and understood the words of the Lord, spoken to them while he was with them. This spirit was the key of knowledge which unlocked, and made known to them the mysteries of Moses and the prophets, that pointed to Messiah. It also made known to them fully the way of salvation through him. It was the Comforter to them all. Now they were prepared to preach the gospel in spirit and with power. Peter preached to the attentive multitude, that Christ died according to the scriptures--that he was buried and rose again from the dead according to the scriptures. He reasoned from the scriptures of the law, and the prophets and the Psalms. He so spake that 3000 believed that Jesus whom they had crucified, was the Christ; now they were convinced of sin, and their liability to the wrath of God.

This faith had not saved them from sin, its love nor power, for they cried out, "What shall we do to be saved?" But their faith was the very spring of action; for their fears alarmed, they fly to the apostles to learn the way of salvation. Peter told them, "Repent and be baptized in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise (of this Holy Ghost) is to you, and to your children, and to all that are afar off, (as the Gentiles) even as many as the Lord our God shall shall call." When they heard this they gladly received the word, and were baptized—*gladly*,

they were glad to hear of the way of escape—the way of salvation from utter ruin; and therefore obeyed the apostles in being baptized. In obedience they received remission or salvation, and being saved (*sozomenous*) they were added to the church. And they having received the promise of the Holy Ghost, were of one heart, and of one soul. Here is Christian union. Here is the first--the model church. Thus she continued till the apostacy commenced, and the man of sin began his reign, and ingulphed her in Egyptian darkness. From this dark labyrinth the Church is slowly creeping at the present day. In vain we expect christian union without the Spirit—in vain we expect the Spirit but by hearty faith, and humble obedience to the word. He sat down:

Then arose a venerable father, and with impressive solemnity said: If what our brother last up, has spoken, be true, and I feel no disposition to controvert one sentiment advanced, I am forced to acknowledge that we have been all wrong in our endeavors to effect and promote Christian union. We have been devising ways according to human wisdom, when the only true and effectual way has been strangely overlooked. That way our brother has plainly developed. If I understand him, the word of God is that which produces faith—faith, obedience, and through obedience we receive the Holy Spirit, by which Spirit we become of one soul, and of one heart, and of one body. This union has been partially overlooked in the hard and constant scuffles of sectarianism, and proselytism, which have been for ages the disgrace of christianity.

Something similar to the union described by my brother, I witnessed about the beginning of the present century in the West. Previous to this period there had been a great dearth of religion among all professors of it, of every name, through all the length and breadth of the land. Religious waves of strife and

contention for sectarian dogmas rolled mountain-high, and threatened the utter overthrow of religion, which had dwindled almost below formality. Infidelity revived and boldly stalked abroad with brazen front, and boasting courage.

There were a few who wept for the desolations of Zion. These, like the band of 120, met together with one accord in prayer. Never shall I forget their fervency in prayer and their tears and supplication at the throne of grace. The Lord answered and gave his Spirit of promise. Something almost miraculous followed. Old and young in scores would fall prostrate and helpless as men slain in battle, and lie for hours in apparently a breathless state. Then would they rise and exhort in a fluency and power unknown. I have even heard children of a few years, speak of the wonderful works of God to my astonishment and profit. Infidelity and sectarianism stood aghast, beholding these things—philosophers tried in vain to account for them on physical principles; physicians acknowledged that it surpassed their skill; and many of the priests would retire in deep meditation and fear. The different parties assembled together, preached, prayed, sang, and communed together in one spirit. They preached the same things, neglecting and forgetting their peculiar dogmas for the word of the Lord. The brethren loved one another. Happy days! But sectarianism marred this happy work. Yet I am persuaded more glorious things await us, and not far distant. I have but one difficulty resting on my mind with regard to what my brother has spoken, which is, whether the Spirit spoken of in Acts ii. is promised to us, or whether it was confined to apostolic times. He sat down.

Another aged father arose with the vivacity of youth in his eyes, and vigor in his person. I have, said he, diligently attended to my brethren who have

just spoken, and am not ashamed to acknowledge myself a convert to the sentiments they have advanced. In the mists of sectarianism I have been shrouded for a half of a century. I have long lamented the desolations of Zion, and have been daily plodding schemes for Christian union. But my old brother's simple views, like a strong gale, have blown away the mists, and whereas I was once blind, now I see. I see Zion's scattered children joyfully coming together from the four winds of heaven with songs and everlasting joy upon their heads.

That which the old bro. last up, says exists as a difficulty on his mind, has long been a puzzle to many; yet I will attempt a solution which fully satisfies my mind. In Acts ii. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." This was a fulfilment of Joel's prophecy. "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophecy," &c. Peter made the promise of the same Spirit to all obedient believers—"And ye shall receive the gift of the Holy spirit; for the promise is to you," &c. Now, the gifts of the Holy Spirit, and the gift of the Holy Spirit are two ideas. By the first in the plural, are generally understood the miraculous gifts, as miracles, prophecy, &c.; by the latter, the Holy Ghost given to all that obey him. Now, it is evident that the promise of these miraculous gifts, was not "to you and your children, and to all that are afar off, (the Gentiles,) even as many as the Lord our God shall call." If so, either the promise has failed, or that Christians have ceased to exist; because these gifts have ceased. Now, as an advocate for the ancient gospel preached by Peter, I must believe that the promise of the Spirit was a part of it, and therefore, that promise is yet good to us afar off. If that promise is not for us, which can we certainly claim? The scrip-

tures no where say that the promise of the Spirit is annulled; though some think the miraculous gifts are to be expected no more. This they think is taught in 1 Cor. xiii. I shall not meddle with this controversy. There are diversities of operations, but one Spirit; and this the Spirit of promise—it is God in us. Ye are the temple of the Holy Ghost, as God hath said, I "I will dwell in them," &c. How often we read of Christians full of the Holy Ghost—Be filled with the Spirit, &c. The fruits of this Spirit are love, joy, peace, liberty, union, &c. How shall we get this Spirit? He will give the Holy Spirit to them that obey him. Let us obey—let us ask in faith, then we shall receive the Spirit—then, and not before shall we be one. Then, as ministers, we shall be useful, and teach the young how to live before we go hence. The work of union is the Lord's, and he will effect it in his own way, as has been declared. He sat down, deeply affected.

Another gray-headed father arose; Brethren, my thoughts are turned into a new channel. The subjects suggested are too important to be handled in haste, and not well matured. I wish to examine them with prayerful attention, before I utter a thought. I therefore propose that we now adjourn, and meet again on this day four weeks hence. It was ananimously agreed to; and after solemn prayer in the Spirit they separated. B. W. S.

WHY ARE ALL THE SECTS OPPOSED TO THE CHRISTIANS?

The true answer to this question may give offence to every party; yet irrespective of consequences, the truth must be told. There are many in opposition, who have been taught it from infancy, and have been

kept from better information by their superiors till prejudice has dethroned reason, and closed her eyes from examination, These are pitiable and almost hopeless characters, to whom we despair of imparting any information. The true reasons, why all the sects stand in opposition to us, appear to be the following:

1st. Because we have taken the bible alone as the standard and rule of our faith and practice, rejecting all other books, and systems as of divine authority. This is directly opposed to the practice of the sects. Each of them has formed a book or system of opinions —their opinions of the doctrine of the Bible, and they have made them authoritatively binding on their party. Now the sects have been wrangling and warring with each other for centuries of years, each defending their own system, and laboring to raze the opposing systems of the others. Christianity has wept at the unhallowed practice; but infidelity has rejoiced. The strife of Christians is the food of infidelity, and sport of hell. The still small voice of truth could not be heard in the din of furious contention. Seeing the deleterious effects on society in general by this procedure, and viewing no end of the war between the sects, we were led to inquire into the causes of such conduct. We plainly saw that the different creeds, on which the different parties were founded, was the unhappy cause of these effects; consequently these effects would exist as long as the cause remained.

It is vain to hope that the parties can unite upon any of the various creeds or systems. These creeds are not christianity, but a carricature of it—Christianity never instigated to hatred, variance, emulations, wrath or strife—it never led its subjects to war and blood. It leads to love, forbearance, peace and union. We therefore determined to reject all human creeds, and systems as authoritative, and to take the Bible alone—heaven's own authorized constitution, as our only authoritative creed.

The sects war against each other because of their creeds. A, sees if B's creed prevails, his must go down. For the same reason all the sects war against us; for they plainly see, if our creed, the Bible, prevail, all theirs must go down. Their craft is in danger. "If we let him alone, all men will believe on him." They unite against us; but the union is of iron and clay it cannot stand. We rejoice to see the sects unite against us. "He that is not with us is against us." It presages good. The common people hear us gladly, and many are enlisting under the banner of heaven, Amen. The great struggle now is, which shall rule, the Bible or the creeds of men. The result will shortly be known.

2. Another reason why all the sects oppose us, is, because we plead for the union of all Christians on the Bible alone, and not on the human opinions of the Bible--on heaven's constitution and not on the constitution of men. We affirm that they cannot unite on any other platform than the Bible, and we appeal to matters of fact, which are powerful arguments to the unsophisticated mind. All are obliged to acknowledge that christian union is right, is the will of God--all see that party creeds cannot effect it. All the good of every sect are praying for the union of Christians, that the world may believe; they begin to see that on the Bible alone it can be effected. Human creeds have but a loose hold of their subjects at present, and soon will their ties be all broken, and christians all flow together on the Bible alone, as the Lord's freed men.

We are glad to see in the religious journals of the day, and to hear preachers in set discourses, proving that we also are a sect. Suppose they prove it, what do they gain? Why simply this, that we maybe wrong as well as they. Is it a good excuse for a drunkard to prove that his neighbor also gets drunk? They acknowledge sectarianism wrong, and that they are

sects; therefore they are wrong by their own acknowledgement: for they wish to prove us to be wrong, when they prove us to be a sect. Look at this. But who of us deny that we are a sect? The first Christians were a sect, every where spoken against--the sect of the Nazarines. The first Christians were a sect, separated from all, who did not acknowledge Jesus their only law giver, and who did not yield obedience to his known laws. They were a sect from all parties, both among the Jews and the Gentiles, and were therefore every where spoken against. Such a sect we wish to be, and claim to be; and firmly believe this sect will ultimately prevail. My brethren, though we be every where spoken against, yet let us give no just cause for it. let us be holy, as our Lord, and if we suffer reproach with him, we shall also soon reign with him.

3ly. Another reason why all sects oppose us, is, because we teach that the Bible alone gives sufficient evidence in itself to believe that Jesus is the Son of God and that it affords sufficient motives to engage to repentance, reformation and obedience, through which we receive the salvation of God. This is a stroke, a fatal stroke at the foundation of the doctrines of all the sects: for some affirm that faith is the immediate gift of God, or wrought in us by the immediate operation of the Spirit. That the sinner cannot believe till he is thus spiritually influenced and operated on. Others say, the sinner cannot believe but by the word made effectual by the Spirit. Some say he must continually pray for faith, till God gives it to him--i. e, He must pray in unbelief till he gets faith. They seem to have forgotten, how shall they call on him in whom they have not believed—and that "faith comes by hearing, and hearing by the word of God," "Let him ask in faith, nothing wavering for he that wavereth is like a wave of the sea—let not that man think that he shall obtain any thing of the Lord.

Now because we deny the immediate influence of the Spirit in producing faith in the sinner; therefore they represent us as denying the influence of the Spirit entirely in obedient believers. We teach that we receive the Spirit through faith and obedience, and that the world cannot receive the Spirit. We teach that the sinner must turn at God's reproof, and that he will pour out his spirit upon him, and not before, Prov. i. We teach that he gives his Spirit to no unbeliever, to no impenitent soul, to no disobedient person, to none that does not turn to him, and come to the Saviour in whom all fulness dwells. In a word, we have received the old exploded truth' "That he that believeth and is baptized shall be saved." "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Though opposed for preaching these truths by all the sects, yet we rejoice in the truth, and its rapid march through the length and breadth of the land; and though forbidden to teach any longer these things yet we feel more disposed to obey God than man.

I have wondered why the sects should oppose us for teaching baptism for the remission of sins, when their own creeds contain the same doctrine. I am constrained to protest against such inconsistency. I use the soft, and inoffensive word *inconsistency*, yet a harder one might be justly used.

I have often wondered why Pagans should incorporate in their mythology or religion so much mystery, and so few tangible facts. But long since I have, by comparison, ceased to wonder. The *mysterious* and the *marvelous* are better adapted *ad captandum vulgus*, to captivate the vulgar, who must believe implicitly what their teachers say. It does appear to me that to teach the simple facts of the gospel *now*, is considered by many, as a departure from christianity.

B. W. S.

(The subject may be continued,)

MATT. x. 34—37.

Think not that I am come to send peace on Earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own house-hold." Luke says (xii 51—53) Suppose ye I am come to give peace on Earth? I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided three against two, and two against three. The father shall be divided against the Son &c. In one or two verses preceding, the Savior said, I am come to send fire on Earth; and what will I, if it be already kindled? Equivalent to "O that it were already kindled!"

The ultimate object of Christ coming into the world was to make peace between the world and their God, or to reconcile the world to God—to make peace between Jew and Gentile, and to establish and bind the whole world in the cords of peace. This was to be effected, not by carnal weapons, but by the truth of God. But to the effectuation of this benignant design, the world was opposed. The truth was like fire thrown upon the wicked world, the scorching heat of it they could not endure. It inflamed their angry passions against the Lord, and against his Christ: and against all who embraced his cause. The truth was like a sword sent in power against the ungodly world. They would oppose it with violence even in their own families. The old father and mother on the crumbling brink of eternity believe and obey the truth. The son and daughter, young and in the vigor of life, with every prospect of honor, wealth, and pleasure, before them, oppose their parents. Or their parents, hardened in the long practice of vice, will oppose their Son or daughter, who in early life may embrace the truth. All that will live Godly in Christ Jesus must suffer persecution. From the beginning, it has been so, Cain slew his brother Abel, and wherefore slew he him? Because his own works were evil and his Brothers' righteous." The more holy, and devoted to the cause a man is, the more hated and persecuted he may expect to be. Witness Christ and his Apostles.

This proposition may at this day be controverted, because so few men of the character described, appear. That the character drawn above is not too vivid, the Lord confims by the following verses. He that loveth father or mother more than me, is not worthy of me. If for love to your wicked parents you reject the Savior you are unworthy of him; or if parents love their children more than me, they are unworthy of me. And he that taketh not up his cross and followeth me is not worthy of me. Our love to him must be so great, that though we lose the favor of our dearest friends, even our lives for his sake yet we will obey and follow him. Such love as this is stronger than death. And this is the love that constitutes a christian, or one worthy of Christ.

There is a great deal of verbal persecution among the professors of Christianity at the present time. But this is not persecution for righteousness' sake. It differs not from that war of words in the political world between what are called Democrats and Whigs; much trash and vituperative slang is emitted from their foul stomacks against each other. This will continue till a more healthy state of the body politic is restored. So among professors of Christianity, and in no better spirit. This will continue, till the health of the body be restored; or till pure religion shall triumph, and rule the world as the sun rules the day. Let not the pious despond; they shall not always blush, and be pained at the course of such persecutors; marvel not if the world hate you. The meek shall yet inherit the earth where not one persecutor shall be found, nor one bitter word heard. He that endures to the end shall be saved. Let not persecution for righteousness' sake discourage; but let it stimulate to more activity in his cause; "for Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

B. W. S.

MATT. xii. 43.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come he findeth it empty swept and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there and the last state of that man is worse than the first. Even so shall it be unto this wicked generation.

The unclean spirit going out of a man indicates that the man has reformed from his wicked course or ceased to do evil. No longer can he indulge in wickedness, which once was his delight; he dreads the consequences; yet he is not a new creature not renewed in the spirit of his mind, and therefore no enjoyment in religion. He has neither enjoyment in sin, nor holiness: and therefore walks through dry places, where there is no water to quench his burning thirst; he is seeking rest, but finds none. Discouraged, he resolves to return to his house, whence he came out, his house of pleasure, wickedness and debauch and when he enters his house, he finds it perfectly accommodated for his reception. Then he takes seven other spirits worse than himself, seven other companions in wickedness, and they with himself enter into that house of revelry and wickedness, and the last state of that man is worse than the first.

The parable was spoken particularly of the Jewish nation, even so shall it be unto this wicked generation. When John came preaching the baptism of repentance there was a great excitement and reformation in Jerusalem, Judea, and all the regions round about Jordan, they went and were baptized by him in Jordan. The unclean spirit of wickedness was cast out; but they remained unrenewed; unchanged in heart, they had no enjoyment in heavenly things, nor in those of earth. Truly, they walked through dry places. At length they returned to their former course of uncleaness, and

it is well known they the became worse than ever they had been; and for their wickedness, were given over to destruction with their city, country and temple.

The parable well applies to backsliders and apostates from christianity in every age. How many have we known, who reformed from their drunkenness, blasphemy, lying, debauchery and wickedness, and were seeking rest in praying and other christian duties, yet their hearts remained unchanged. They walked through dry places, and found no rest; and at length returned to their former course, and their last end became worse than before. Like the sow that was washed, but returned to the mire; or like the dog, to his vomit again; so have these backsliders. Of all cases, these are the most desperate. But few of such ever find mercy. Observe their ways.

1. They become weary of their religion; it is to them a burden.

2. They look back with desire to their former house of feasting, and their former companions in pleasure.

3. They begin to mingle with bad or unreligious company, and enter with them into the house of dissipation, from whence they had come out. Miserable objects they are! Farewell, we may almost say; Farewell from heaven, and glory! Reader beware.

B. W. S.

ELDER BAILEY, No. 4.

Remarks on D. P. Henderson's notes, continued from page 122.

B. To all my other arguments that forgiveness is before baptism, I add that Cornelius and household received the Holy Ghost before baptism. If they received the Holy Ghost, they must have received par-

don. Yet I acknowledge and admit that in this case it was miraculous.

C. My dear sir, is it any where said, that because they received the Holy Ghost before baptism, that they also received pardon before it? You have admitted this case to be miraculous. Is this an evidence of pardon? May not wicked men have these miraculous gifts? Hear our Lord on this point. "Many will say (indicatively) unto me in that day, have we not prophesied in thy name, and in thy name done many wonderful works? Then will I profess (indicatively) unto them, I never knew you, (I never approved of you) Depart from me ye workers of iniquity. Here were the miraculous gifts without pardon. Saul of Cis had the miraculous gift of prophesying; yet was he pardoned? Judas, without doubt, performed as many, and as great miracles as any of the twelve, yet do you believe he was pardoned, or a good man? The church of Corinth excelled all others in spiritual gifts; but they were far behind in order and piety. The apostle after speaking of those gifts, says, yet shew I unto you a more excellent way. This way was charity or love in 1, Cor. 13. He plainly intimates that these gifts may be in a person, who has not charity or love. "For though I speak with the tongues of men and of angels (all foreign tongues in earth and heaven) and have not charity, I am as a sounding brass and tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not charity I am nothing." Can these gifts be an evidence of pardon?

In 1 Cor. xii, 24. He lets us know the use of the gift of speaking in foreign tongues. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not. In the case of Cornelius and household, that gift was a sign to Peter and the six

brethren who did not believe before with him, that God had also granted repentance to the Gentiles; and therefore he commanded them to be baptized. Without this manifestation of the Spirit, neither he nor his six brethren could not have felt free to baptize them; nor would the church at Jerusalem have been satisfied with their conduct. This gift was also a sign to the unbelievers who may have been there, and it may have convinced them of the truth which Peter preached.

B. I may have been wrong in my views on this argument; But I have another which baffles opposition; and criticism! John v. 1. Whosoever believeth that Jesus is the Christ is born of God. If he can believe before baptism, he is born of God before it; if born of God, his sins are forgiven before baptism.

C. I ask my brother, is any man born of God before he repents, before he prays, or before he obeys the gospel? I am persuaded you will say, no,: for faith will produce these things of course; the one that believes will repent, and will obey the gospel. So say I, and one part of obedience is baptism.—My brother admitted before that faith may include all these and therefore baptism itself. Through these means, he is born of God and forgiven. Let us hear Paul, Gall. iii. 26. For ye are all the children of God (therfore born of God) by Christ Jesus; for as many as have been baptized into Christ, have put on Christ; therefore born of God. Surely faith includes baptism in this text. John doubtless, meant by a believer Chapt. v. 1. a penitent believer.

B. I prove that pardon is before baptism from the very nature of the Christian Religion. The object of christianity is to restore the love of God to man. So soon as this is done his sins are forgiven.

C. you are taking for granted what needs proof, that the love of God is to be experienced before pardon and before baptism. My dear sir, pardon is before the love

of God in us, in fact our Lord states it as a cause of our Love to God. "He says there were two debtors; one owed 50 pence, and the other 500, and whereas they were unable to pay, the creditor forgave them both, which, therefore, will love him most? The answer was, he to whom the most was forgiven. Our Lord approved the sentiment. Thou hast rightly Jugded. Is it true that an insolvent debtor loves his creditor, who is constantly dunning him, pay me what thou owest, and threatens him with judgment, and prison, if he does not? But if the creditor should say to the debtor, if you will confess the justice of my demands, that you are unable to pay them, and will only ask forgiveness, I will remit the whole. Would not this lay the debtor under eternal obligation to love him? Who will deny? Can we have the love of God in us, till shed abroad in our hearts by the Holy Spirit given unto us? Can we have the fruit of the Spirit before we receive the Spirit?

B. But Mr. Campbell says,———

C. Stop my friend, you need not tell me what Mr. Campbell, or any other great and good man says; they are neither inspired, nor infallible. Such great and good men have frequently, if not always been foremost in error. To the law and the prophets.

B. If John iii. 5, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,"—If this text means baptism, then all the unimmersed must be rejected from heaven—they must be lost.

C. O, how uncharitable! *Pedorantists reject from their church all Quakers, by this and similar texts. O,

* Note.—They cannot be justly offended at this name. It is appropriate. *Pedobaptists* is inappropriate, because they do not baptize or immerse the infants, but rantize or sprinkle them.

how uncharitable they are! Baptists reject all Pedorantists from their church. This is charity with a witness! Ah! in doing this, they may well join the other sects in the hue and cry against us. But of this, and many similar texts, I have already written in a number or two back.

B. I do not believe that the following texts refer to water baptism at all: Tit. iii. 5. Rom. vi. 7. Eph. v. 24. Heb. x. 22. 1 Peter iii. 31. Though in this I differ from common orthodoxy.

C. Better arguments than "I do not believe," are required to overset these texts. I believe also that the most of them do refer to baptism. My argument is of equal weight, at least, with yours. We will leave this subject in *statu quo.*

B. I think it is well, as a more important subject is on my mind, and respecting which you have, in my opinion, greatly erred. That subject is faith. Let us have a friendly conversation on this topic at another time.

C. With all my heart. I desire to have my errors corrected; and to correct the errors of my brethren.

(*To be Continued.*)

From the Palladium.

Mount Vernon, O., Dec. 27, 1841.

Br. Marsh—I thought I would write a few lines for your paper, on the dedication of meeting houses, which I will present in the form of queries.

1st. Did the dedication of Christian meeting houses originate in the apostolic or Roman Catholic church?

2nd. What particular grace or benefit does dedication confer on a house of worship?

3d. If no benefit is conferred, is it not an unmeaning ceremony? and if unmeaning, must it not be rank-

ed among the unmeaning relics of spiritual Bybylon. Such as relics of departed saints, holy water, and pilgrimages to Jerusalem?

Lastly, If so, should it not be rejected by a plain people who have taken the Bible, and rejected the Mother of Harlots, with all her trappings and gewgaws?

I sincerely request the publication of these queries on dedication, and that you or some of your correspondents answer them. This I shall expect, in as much as our paper should not be one sided in discussing any religious point. J. W. MARVIN.

THE SANCTUARY IN WINTER.

1. Do not suffer it to be winter within doors, however the thermometer may stand without. Take notice of all the broken panes of glass, and send notice to the proper authorities. Let green wood as an article of fuel, be an utter abomination in your eyes.

2. On the other hand, do not make a fiery furnace of your place of worship. People are stupid enough under preaching, without the soporific influence, which attends too great warmth.

3. Do not stay at home because it is cold; this is very cold treatment of your pastor, of the gospel, of your fellow worshippers, who ought to be warmed and cheered by your presence in spite of the weather. You will freeze to death morally, if you yield to this temptation.

4. Do not be in such a terrible hurry to get home; as some people are apt to be in winter. They verily flee from the sanctuary as a convict escaping from prison. The blessing is not commenced even, before some button their coats, seize their whips and hats, and put themselves in an attitude for a *sortie*, as soon as the apparently welcome Amen arrives. You will get

home time enough if your own is not the first vehicle that gets under way, or your person the foremost homeward.

5. But if you must hasten from the Sanctuary, then we beg of you to hasten thither, so as not to be the common talk as always coming late. Let not the first sounds of divine worship be lost by you, because you have not yet reached your seats. If your pastor must notice with sorrow your haste to retire, let him have at least, the off-setting consolation of seeing your prompt arrival.

6. We have been in sanctuaries where every blast of winter would make scores of windows rattle, to the sad annoyance of the speaker, and we have expected to hear the sleepers complain of being disturbed. Let the next unruly sash get so much of your attention, that it shall forever after hold its peace.

Finally, the next thing for a sanctuary, in winter and we have never heard it would be inconsistent at other times, is to have it full of *warm hearts.* This makes the preacher warm, makes the preaching warm —makes the house warm, even if other kinds of caloric fail. This warmth of heart is a sovereign antidote to many of the evils of the winter Sanctuary. Reader, let the failure not be in you, if your place of worship does not always abound in such hearts.—*Boston Recorder.*

A SHORT SERMON FROM A LAY PREACHER.

TEXT—"*Owe no man any thing.*

Keep out of debt. Avoid it as you would war, pestilence and famine. Shun it as you would the devil. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Dig potatoes, lay stone walls, peddle tin ware, do any thing that is honest and

useful, rather than run in debt. As you value comfort, quiet, independence, keep out of debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, sweet sleep, pleasant dreams, and happy wakings, keep out of debt. Debt is the hardest of all task-masters, the cruelest of all oppressors. It is a mill-stone about the neck. It is an incubus on the heart. It spreads a cloud over the whole firmament of a man's being. It eclipses the sun, it blots out the stars, it dims and defaces the beautiful blue of the sky. It breaks up the harmony of nature and turns to dissonance all the voices of its melody. It furrows the forehead with premature wrinkles, it plucks the eye of its light, it drags all nobleness and kindliness out of the port and bearing of a man. It takes the soul out of his laugh, and all stateliness and freedom from his walk. Come not under its accursed dominion. Pass by it as you would pass by a leper, or one smitten by the plague. Touch it not. Taste not of its fruit, for it shall turn to bitterness and ashes on your lips. Finally, we say to each and to all, but we speak especially to you, young men, KEEP OUT OF DEBT.

QUERIES.

Wayne Co. Ia. Feb. 3, 1842.

Bro. STONE—I presume it would be nothing amiss, if you would notice the sudject of faith and works, or believing and doing; as some are endeavoring to establish a system of faith *alone* from the passages of scripture, where eternal life, salvation, &c.. are connected with faith, without other conditions there being named.

Brother G. Harrison wishes your views on Matt. x. 34, 35. We have nothing to boast of as regards the work of reform; yet, no doubt, many are growing in

grace and knowledge, and occasionally, additions to the churches are made. The awful destroyer, Partyism, still has, in a greater or less degree, its influence upon society and the world. V. H.

—

REPLY TO V. H. AS ABOVE.

Dear brother: You will find by reading the last two numbers of the Messenger, that your request has been anticipated, on the subject of faith and works. I refer you to them. To brother Harrison's request I will now attend. Even this has been partially noticed in the Nos. just referred to. Matt. x. 34, 35. "Think not chat I am come to send peace on earth. I am not some to send peace, but a sword. For I am come to tet a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Such is the depravity of man, that the current of their affections, propensities and practices, is enmity against God; it is not subject to the law of God, neither indeed can be--therefore must it be destroyed, or the soul be lost. The religion Jesus taught was directly opposed to these things, and was of course opposed by all those who followed the flesh, or minded earthly things. These same characters would consequently oppose those persons who embraced this religion, and abbetted the doctrine and practice of it. A war has ever existed between light and darkness, between the children of light and the children of darkness; and it will continue so long as sin and holiness shall exist. The children of darkness use carnal weapons—those of detraction and death; but the children of light use the sword of the Spirit, the word of God. By this they conquer. This simple weapon has more power than all the weapons of earth and hell. When lived and uttered in the spirit, it is more appalling

than the sky-rending thunders—more terriffic than an army with banners, to the wicked world. This constrains them to cry out, What shall we do to be saved? O, that God's people would put on the whole armor of God—and go forth in the name of their Lord to conquer the enemies of God. Every christian, the old and the young, male and female, is bound by their profession, as a good soldier to fight the battles of the Lord, and conquer souls to the obedience of the faith, that they may be saved in the day of our Lord Jesus Christ. That day, the gospel day will shortly close, and be lost in eternity. B. W. S.

Bro. Stone—I have a few questions on order to propose you, and then I am done for the present.

1. Has each individual congregation of Christians a right to control the public talent, or gifts of the members of the church, for its own edification and that of others, according to their judgment of the laws of the kingdom, or not? Or does the fact or truth of a member of a church, having a talent to teach, preach or exhort, place them beyond the control of the church?

Again; In the far west, there are many churches composed, mostly, of members from churches in other countries. Some of them were Elders in the churches where they formerly lived. Now, what is necessary to constitute those persons Elders of a newly formed church? Or, is it not necessary that every act, by which they were constitutionally made Elders in the first place and church, should be repeated in order to make them Elders in any other church? I think they should; but will withhold my reasons, choosing rather to hear you at present. W. R.

☞ The above will be attended to in the next No.

CAUSES OF DISUNION.

Jamestown, O., Feb. 16, 1842.

Dear Father STONE—You have labored for many years to unite Christians; and others profess to be laboring for the same end, and still they are divided, and sects are multiplying; prayers are daily made for union, and still they are unanswered. Every man who desires the conversion of the world, desires union. But how does he desire it? The answer to this question will show the reason why it is not accomplished. The Christian community is divided into sects, and each sect desires its own increase, and labors for its own increase. This being the case, there is an unwillingness to unite on any other plan than the one proposed in the creed or discipline of the sect; therefore, those who pray for union, virtually pray that all others may give up their notions or creeds and close in with ours; or in other words, that all may become Presbyterians, Methodists, Baptists, &c. &c.; and if any other plan of union be proposed, they feel themselves bound to oppose it, and do oppose it with all their might. It has been supposed that human creeds and disciplines were mainly the cause of this difficulty, and that they prevented a union, and if taken out of the way a union would follow. But this has been partially tried, and has failed to answer the purpose fully. Some approximation to union has been effected by it; but still a strong opposition to the completion of an entire union is manifested; and why? The answer to this question will be, that separate and individual interests have been set up, and by a union, they would be prostrated. Those concerned wish to sustain them, and therefore oppose union; e. g., Book concerns and periodicals, have been gotten up for the express purpose of propogating peculiar views, and of holding up the authors of those views as patterns—constantly quoting them as stan-

dards of orthodoxy in religion. As a matter of course all such *concerns* and *periodicals* would become useless were all united on the *Bible alone.* These shrines intended to decorate great men, and hold them up as standards of christian doctrine, would lose much of their value, and the craft of the workmen engaged in making and selling them would be in danger; and hence the numerous and pathetic appeals to the prejudices of the people, who have embraced those peculiar views. The cry is raised, that the opinions of our great leaders are likely to be called in question, and held in no higher estimation than the *mere opinions of men;* whereas, we and all the world have considered them as inspired, or as being in some sense super-human—much wiser than the men of this age.

But another difficulty to union comes in just here. We have men who go about telling their own experiences, and who exhort others to imitate them, and assure their hearers, that in so doing, God would bless them. These men, who preach themselves instead of Jesus Christ, are opposed to union on the Bible alone, they should be stripped of admirers, and be sunk down to the common level of men. This class of men are the most bitter opponents, and there are not a few of them. They all pretend to have supernatural abilities, and persuade the people that they are sent of God to save them, or that through them God manifests his power to save.—Here we find them collecting such as desire to be saved into groups around a mourner's bench, and then praying to God to display his saving power, And all this display is to prove to the people that *they are the great power of God for salvation!* Or, to express the design without a figure, they aim to make the people believe that they are *special favorites* of heaven, whom God will hear. Affectionately yours,

M. W.

A VERY DIFFERENT VIEW.—When Xerxes at the head of two millions of soldiers, halted with his hosts, and himself sat down and wept—it was because the thought occurred to him, that "in one hundred years all that mighty host will be dead." This was a very just reflection, and it is almost the only wise thing recorded of the heathen monarch. But Xerxes' vision extended no farther than their death. He wept for their mortality and his own; but he had no tears to shed for the destiny of these two millions beyond the tomb. From this view of Xerxes we turn to another; and we behold the *Son of God in tears.* He sat down as he drew near to Jerusalem, on Mount Olivet, which overlooked the city, and wept! The tears of the Divine Redeemer fell, not because that in less than one hundred years Jerusalem would be desolate, without inhabitant and the thousands which thronged the streets should be dead—but He looked beyond the tomb. *His* vision extended century upon century into the great future of eternity, and *Christ wept* because the thousands of that metropolis were rejecting the gospel of life and treasuring up the wrath of God upon their undying spirits. The reflection of the one was bounded by time; those of the other, by eternity.—*Morning Star.*

AN EXTRACT.

Our brother N Field, the Editor of the Israelite, in his address to Mr. Stockton, the Editor of the *Christian World*, says. We would also suggest the expurgation of the word, Disciples, as the appellation of our brother-hood, and the substitution of the word "Christian's. The old patrinomic name sounds better to our ear, and no doubt does to the ears of a large majority of our brethren. The innovation should be resisted; and for one we protest against it. Every family has a

name, and why not adopt and use the family name, given to the disciples of Christ at Antioch? Do fix it right friend Stockton, before your next number goes to press.

Remarks—We also have protested, and do protest against the family name "Disciples" instead of "Christians." I am glad to find brother Field so sensitive, and positive on this subject. His journal, called the Israelite, is vastly improved, and stands among the foremost among us. It is printed at Jefferson, Ia. semimonthly at $ 2,00 in advance or $ 3,00 *at the end of the year*.

EXTRAORDINARY CASE.

Extract of a letter from J. McHatton, dated Leesburg, Harrison county, Ky. Feb. 1, 1842, to D. P. Henderson of this place.

"Beloved brother: The cause of our blessed Redeemer is gloriously triumphing here over sectarian errors; and sinners are still bowing by scores to the King of saints. I have just heard of a glorious triumph of truth at *Burlington, Boone county. In two weeks labor in that place, Br. Holton had the happiness to see every citizen bow to the authority of the blessed Savior, professional men and all, (babies excepted). I have had the pleasure to receive the confession of two intelligent young ladies since I wrote you, at Twin meeting house. I have not time now to give you a further detail. You will perhaps hear soon from others more satisfactorily. I hear from brother Brown every few weeks. Praised be the name of the Lord for his success! for it is through the truth. I hear that our young brethren have been assailed by the enemies of the ancient gospel. Tell them to call on J. McHatton, of Harrison county, Ky., in reference to the standing of W. M. Brown and Joseph

* Supposed to contain from 1000 to 1500 inhabitants.

Patton; and, if necessary, the certificates of a thousand respectable citizens shall be forthcoming, certifying to their moral worth and Christian character; and that they are young brethren of merit; but we should rejoice when we are persecuted for righteousness' sake, remembering that the Saviour has pronounced a great blessing on such."

CO-OPERATION.

Georgetown Jan. 7, 1842.

Beloved Bro. Crihfield.—The Congregations of the Lord at Georgetown, at Hebron, and Dry Run have made arrangements to have the Gospel preached in destitute places, and it is hoped and expected that the other Churches in the country will co-operate in this benevolent evangelical enterprize.

We have already raised several hundred dollars for this purpose, and the brethren seem resolved to act worthy of the high profession which they have made. The fund is raised and committed to the Officers of the congregations. These officers are to meet and make all the necessary arrangements for the expenditure agreeable to the design of the donors.

Reports are to be submitted regularly to the respective Congregations, setting forth the manner in which the fund has been expended.

On the 1st. of Jan. 1842 we commenced operation, we selected Bro. J. T. Johnson for the first mission, he accepted our invitation and repaired to Turkey Foot, where he labored from Lord's day until thursday evening following. The meeting was most delightful and triumphant; there was an accession of 17 members to the good Cause. Thus in a few days the small congregation at that place was built up, and established, and the prospects were good for many more. But the

evangelist was attacked with Sciatic severely, and was compelled to cease his efforts. Bro. R. C. Rice was present part of the time, and rendered substantial and successful assistance. We hope the example of brethren of this county, will be emulated by the congregations every where. Without co-operation we can do but little, and we are resolved to keep competent evangelists constantly engaged until the funds are exhausted. May the Lord bless and prosper you in the good work, in which you are engaged.

Most affectionately,
JOHN W. CRUMBAUGH,
THOMAS J. SHEPARD,
H. C. GRAVES,
JAS. W. GRANT,
Wm. BELL Jr. (*Clerk.*)
Officers.

Extract from the recent Journal of Elder Isaac N. Walters, in Ohio.—C. Palladium.

"After the close of our meeting Elder Long and myself paid a visit to the churches in Preble co. in this State, and Union and Wayne co's. Indiana. Found them generally in a low, distracted and divided condition, in consequence of the course pursued by the Reformers or Disciples, (known as Campbellites.") (1.)

"Several preachers of the Christian church have united with the Reformers and are doing all they can to oppose the practices of our society." (2.)

"Henry Montfort of Eaton is a zealous Reformer, together with others who have gone out from us because they are [redacted]" (3.)

"In New Paris, same county, the Reformers have taken a large portion of the church and have established their ancient order of things; which I will name.—They meet every first day and attend first to doctrine

or teaching, then to fellowship, which consists in having two small boxes in proper places and every member must come forward, put in six cents, not any thing less, but as much more as they feel disposed." (4.)

"This is fellowship according to Acts ii. 42. This is a new kink in discipleism." (5.)

"Then they break bread, and have prayers, &c. How long they will keep up this practice of things time will determine.

We found Elders David Purviance and his son Levi determined to come out and contend for their rights. Also Elder John Adams says he cannot go with nor fellowship the Reformers any longer." (6.)

NOTES.

1. The *Christians* there were as harmless as babes. They were not in fault.

2. Are none of those practices wrong? Are they the practices of the model Church of Christ, as in the scriptures?

3. *Us!* are these the old Apostles revived?

4. Do these censors do nothing for which they have not, "A thus saith the Lord?"

5. "This is fellowship." So thinks Doc. McKnight & a host of others, who were not inferior in learning and goodness to our worthy brother Walters.

6. This I could not have expected from one, who always before professed fellowship for Christians.—But names and opinions are powerful things.

Met at Barry, Pike county, Ill. in Christian conference, agreeable to adjournm[redacted], 1841.

1. Opening prayer by Elder James Burbridge.
2. Elder Wm Gilliam chosen chairman, bro. Job Sweet Secretary, James Green jr. assistant.
3. Opening address by Elder George Alkire.

4. Motioned and seconded that Elders, Deacons, Brethren and Delegates, all have equal privileges in the deliberations of this conference.

5. Chose a committee of four; Elders George Alkire, David Roberts, David Henry, Wm. Gale.

6. Committee report as follows:

1. How shall we best supply the destitute with preaching?
2. How shall we best sustain them that preach the word?
3. What territory shall this conference embrace?
4. By what name shall this conference be called or known?
5. Shall this Conference be composed of Elders Deacons, Delegates, and brethren?
6. What periodicals will this Conference patronize?
7. Will this Conference appoint a book agent?

1. Discussed by Elders George Alkire, Wm. Gale, David Henry. Decided that the Elders and brethren in the bounds of the Conference unite their efforts to supply the destitute with preaching.

2. Decided by brethren David Greene, James Grimes, Elders Wm. Gale, George Alkire. Decided, that the brethren contribute of their substance, to sustain them that preach the word.

3. Discussed by Elders Wm. Gale, George Alkire, James Burbridge, and others. Decided that the county of Pike be the territory that this conference embrace.

4. Discussed by Elders Alkire and Gale. Decided that the name be the Christian Union Conference of Pike county.

5. Agreed that Elders, Deacons, Delegates and brethren compose this conference.

6. Discussed by Elders Henry, Alkire and others. Decided that the Christian Palladium, Christian Messenger, and others.

7. Agreed that we appoint a book agent. Decided that Elder David Roberts be the book agent for this Conference.

Elder George Alkire presented a letter of commendation which was read, and on motion he was received into the Christian Union Conference of Pike county, Ill.

On motion the Conference adjourned until to-morrow at nine o'clock A. M.

Nov. 20th. 1841.

Met pursuant to adjournment. Elders James Burbridge and David Roberts, Elders of the Highland Church, Pike Co., Ill. Report as follows: That the church is increasing—twenty members have been added to the church since the month of April 1841.

Elder Wm. Gale, Elder of the church at Green Pond, Pike connty, Ill. Report as follows: The church was organized, Feb. 18, 1838. Number of members when organized, were 8. It now numbers 87.

Resolved, That we return our thanks to the Baptist brethren of the church at Barry, Pike Co. Ill. for their liberality in inviting the Christians to hold conference in their house.

Resolved, That we accept the above minutes, and have them published in the Christian Palladium and Christian Messenger.

Resolved, That we adjourn to meet at Highland, Pike county, Ill. on Thursday before the 2d Lord's day in April, 1842.

WM. GILLIAM, Ch'n.

JOB SWEET, Secretary.
JAS. GREEN, jr. Assistant.

Brother Mattox's communication we cannot admit in our columns, because we say nothing about the Mormons. Had they been treated with silence, before now they would have been extinct as a people.

Bro. Cox's communication was evidently written in a hurry, and therefore it appears to us without point, and too long. We love him, and therefore wish not to print any thing from him so imperfect.

Bro. W. M Brown, Winchester, Ill. Feb. 21, writes, "Our meeting has closed in this town, and we intend going to Milton, Pike county, tomorrow. We had 36 additions to the good cause, and removed many prejudices. Bro. Gilliam and I went to Carrollton on Thursday last, and returned on Saturday. We immersed two persons in Carrollton, and restored Dr. Bledsoe to the congregation. We delivered three lectures, and then commended them to God and the word of his grace.

Bro. John A. Powell of Athens, Sangamon county, Ill. writes, "We commenced a protracted meeting in this place, embracing the fourth Lord's day in last month, the fruits of which were thirteen accessions to the church. We have just closed a protracted meeting on Cantrell's creek in this neighborhood, with the assistance of bro. Bowls—we gained nine accessions. The cause seems to be flourishing."

OBITUARY.

Bloomington, Ia. Feb. 14, 1842.

Father STONE—I now communicate to you the painful intelligence of the death of my aged mother, who fell asleep in death on the morning of the 8th inst, in the 75th year of her age, without a groan or struggle, after an illness of 8 days. She had ever been devoted to the reading, study and obedience of her Bible. Also a constant reader of your Messenger and bro. Campbell's Harbinger. Tho' she sleeps in death, she lives in heaven.

JOHN M'CORKLE.

☞ We, by advice of our friends, are requested to re-publish the "Apology of the Springfield Presbytery." with their "views of the gospel,"—their remarks on confessions of faith, and their last will and testament, with a few explanatory notes. The price shall be as moderate as we can afford—probably not exceeding fifty cents a copy: or it may be less to subscribers. Our agents friendly to the work will please to obtain subscribers, and send them on immediately, free of postage. When a sufficient number of subscribers shall be obtained, the work will be put to press.

B. W. STONE,
D. P. HENDERSON.

THE

CHRISTIAN MESSENGER.

April, 1842.

VOLUME XII. NUMBER 6.

BROTHER D. P. HENDERSON'S NOTES AGAIN.

Bro. HENDERSON.—I notice a few admissions of your preacher Baily, which appear to be singular. 1st He admits that baptism and the Lord's supper are saving ordinances, and yet he will not admit any to these privileges but the *saved* and baptized. 2. He admits that a man might be placed in such circumstances, that he could not be saved without them; as, if he knew it was his duty to be baptized, and would not submit—or if he had learned from *tradition* a thing to be right, and then refused, he would be damned—or if he were even to fancy a thing right, and then refused, he would be damned. I feel no disposition to examine these admissions, except to give one item a passing notice. If a man knew, that baptism was his duty, and would not submit to it, he could not be saved. Suppose this person was a christian who loved God, and was pardoned, (as he admits that all who should be baptized, ought to be,) suppose he knew that baptism was his duty, but would not submit how could he be damned? This has a strong squinting at falling from grace. But suppose this man was not a Christian--was not pardoned; and he believed that baptism was his duty, and would not submit, he

could not be saved: now what was the cause of his damnation, but the refusing to be baptized? If salvation and forgiveness must precedede, baptism, and none but the saved are to be baptized, then this unsaved man was damned for not submitting to what was not his duty! But we proceed to

FAITH.

Mr. B. labors to clear off the rubbish before he comes to give his views of faith. "Reformers say, that faith is the belief of the Scriptures,--that by reading and believing what Matthew, Mark, Luke and John have written, we have faith." This Mr. B. does not like; and yet it really looks a good deal like the Bereans' faith. They searched the scriptures daily, whether these things were so; therefore many, believed. For this they were highly commended.

After giving Paul's illustration of faith, Heb. xi. I. he remarks; that "Paul shows that it leads to act." Doubtless it does—He says, faith is a powerful principle. Certainly.—It works by love; where there is faith there is love.—Not always. Devils believe but do not love--thousands believe and tremble, but, do not love. Many believed in the days of our Lord, yet for fear of the Jews, they did not confess him—King Agrippa belived the Scriptures, but did not love. That love is the fruit of faith we all admit, and so is trust in him, as an effect cannot exist without a cause so love and trust cannot exist without faith. Faith must precede them. Mr. Baily has certainly simplified the doctrine of faith, as taught by the orthodox, by reducing it to two kinds, which he denominates historical and gospel faith—But as these are unscriptural phrases, I beg leave to substitute more scriptural terms, as a working faith, and a dead faith, by which I mean an operative or active faith, and an inactive faith. A man may be sailing down the stream of

time into the ocean of eternity; he believes he must die, and that he is in danger of eternal punishment. He often trembles at the thought, yet wraps himself up in the mantle of ease—indulges in vain hopes and resolutions of what he will do hereafter—he cannot submit now to the great sacrifice of worldly ease, profits, honors and pleasures. He, like king Agrippa believe the scriptures, but puts off action to a more convenient season. Thus millions are hurrying off to eternity, believing the scriptures, which faith Mr. Bailey denominates. *historical*, I care not by what name it be called; it is faith, without which we cannot be saved.

What he calls *gospel faith*, more scripturally we call *working faith*; men believe the scripture. If with this faith they would reform, turn to the Lord, and obey the gospel, deny themselves, take up the cross—follow Jesus, and labor for the meat that endureth to eternal life, they would be saved, pardoned, and would receive the Holy Spirit of promise—in a word, they would be made new creatures in Christ Jesus.

Were we to address the multitude of sinners, as Paul did the wicked king Agrippa, as believingi the scriptures, and reason with them on righteousness, temperance and judgement to come, we should gain a hundred fold more of converts to the Lord, than by our polemic harrangues on simple subjects.

I have long thought faith is a unit, though the objects believed are various. I will suggest a thought for examination, and improvement, if correct. *To believe on the Lord Jesus Christ* is a very common expression found in the New Testament. This expression has been long considered as communicating but one idea. By attention to the words in the original, I am induced to think differently--that all the dificulties on this subject have originated from inattention to this idea To believe a person, or to believe in a person, is expressed in the Dative case, after the verb.

As Matt. xxi, 25-32, Mark xi.31, Luke xx. 5. Matt. xxvii. 42, Mark xvi, 13, John ii 11 John v, 24, 46, 47. Chap. vi, 30 Chap. viii 31—45 Chap. x, 37, 38, Examples are very numerous. By examining you will find that this expression means simply, *to believe* the person speaks the truth, or that his words are true.

But the expression, *to believe in or upon a person*, has another meaning in the original, expressed by a different word, by *eis* before an accusitive case, and after the verb, and should be rendered *into*. As that whosoever believeth *eis* into him, might have eternal life. This the learned well know is the proper rendering of the word. The examples are very numerous, as may be seen by turning up Greenfield's Greek concordance.

Now for the application. A man may believe in Jesus, as thousands do, and yet do not believe *into* him, that is, they do not join obedience to faith by denying themselves of all ungodliness, and worldly lusts, honors ease, wealth and pleasure, and by taking up the cross, and following him. By thus acting, their faith leads them *into* Christ, and they are saved. By works is faith made perfect.

Thus we believe *eis* into salvation—Thus we are baptized *eis* into Christ—and thus the gospel is the power of God *eis* into salvation to every one that believes.

If these things be so, then faith is one, beginning with believing the truth, and then doing it. These are common sense ideas—and confirmed by the New Testament every where.

This faith in Jesus, as the truth, may be disobeyed or obeyed by the believing sinner. If this be denied, then we make the sinner a poor passive machine, and irresponsible to his judge. O that we would learn to preach to them as to those that believe in Jesus–and to urge them by powerful arguments to add obedience

unto their faith, that they might believe *into* Chri *nto* salvation, into eternal life, into righteousness.

I feel no disposition to say more on this subject; but submit with all humility the thoughts suggested above. They may lead to good results, and may forward the long desired union of Christians.

B. W. S.

For the Messenger.

Bro. Stone—Strange as it may appear, there are persons of standing in this community, members of churches too, who are circulating, that you have written and published, "that the blood of Jesus Christ is of no more avail in the salvation of a sinner, than the blood of a *toad* or *chicken*." I have repeatedly taken the responsibility of giving it the most unqualified denial; but as some of your works may have escaped my notice, will you say whether you have ever entertained, written, or printed such a sentiment. I am confident you never did but from the *character* of *some* who have asserted it, it merits attention. If true, let the world know it. If false, give your friends an opportunity to vindicate your character, and hold up the slanderers to public detestation.

T. M. ALLEN.

REPLY.

Bro Allen.—It is truly strange, that any person of character should make the above charge against me, when it is so entirely destitute of truth. I have never entertained, written, printed or uttered such a sentiment in my life; and I now call upon those, who are propagating such a charge to bring forward the production of mine that contains it, or cease their slanders. May they remember that "all liars shall have their part in the lake of fire." For near half a century I have

been vilely traduced by many malignant sectarians. I am now near the grave, and I pray the Lord to show them the error of their way, and that they may reform their lives. I have long labored with my tongue and pen to prove that Jesus Christ shed his blood for the remission of sins—that by it we are redeemed, ransomed, bought and purchased—that by his blood we are justified, sanctified, reconciled to God, propitiated; that his blood washes, cleanses and purifies from sin, and makes an *at-one-ment;* that true believers enjoy and receive these benefits; these precious truths for many years I have labored to vindicate and maintain. How then can any one say, I deny the cleansing virtue and efficacy of the blood of the Lord Jesus! May the merciful God enable them to see, and abandon the error of their way, and prepare them for the solemnities of judgment and eternity.

B. W. S.

THE COMING OF THE SON OF GOD.

That the Son of God did come from heaven into this world 1842 years ago–that not only his coming, but also the time and place of his coming, and the circumstances of his life, death resurrection, and ascension were plainly predicted, are truths undeniable.

2. That after his ascension to heaven, he sat down at the right hand of God, where he will remain till a certain definite period of time; at which period, he will come again the second time into this world; these are truths plainly revealed. "Sit thou on my right hand till I make thine enemies thy footstool," till all things shall be subued unto thee. It is evident that he will remain in heaven, till this event takes place. That it has not yet taken place, all agree.—Again. "And he shall send Jesus unto you, whom the heavens must receive until the times of the restitution, or renovation

of all things; for "Behold! I make all things new." This period yet remains future; therefore, he is yet in heaven, he has not yet come.

He will come personally—in his own proper person. "I go to prepare a place for you and will come again, and receive you unto myself, that where I am, there ye may be also."—Ye men of Gallilee why stand ye gazing up into heaven? This same Jesus, who is taken up into heaven, shall so come in like manner, as ye have seen him go into heaven. This same Jesus, who lived in flesh—died—was buried—rose again, and now ascending, will come again in like manner as you have seen him ascend in a bright cloud; in like manner he will come in the clouds of heaven. Nothing could be expressed more definitely to the point than these words,—that he will personally appear again on the earth.

Again; "Unto them that look for him shall he appear the second time, without sin unto salvation." His first appearing in flesh, has been manifest to all, but his second is yet future. He will appear the second time to them that look for him—these are believers, who look for and love his appearing—But will he not appear to and be seen by the wicked unbelieving world? Yes; "Behold he cometh with clouds, and every eye shall see him, and those also that pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen. To the righteous he will appear for salvation from the last enemy, death; but he will not appear to the wicked for this purpose, but for judgment. He will appear in flaming fire to take vengeance on them that know not God, and obey not the gospel.

2. For what purpose will he come?

1 To receive and take his people to rest. I will come again, and receive you unto myself, that where I am there ye may be also. When the Lord comes mul-

titudes of his people will be alive on the earth, and multitudes will be lying in their graves.

2 He will come to change his people, who shall be alive, into immortality; 1 Cor. xv, 51, 52. We (the Christians) shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trump. "This last trumpet shall sound, and announce the coming of the Son of God." "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God." He descended from heaven to be made flesh with a great shout; the trump will sound once more, and the last time at the return of his Son to the world. 1 Thes iv, 15. For this we say unto you by the word of the Lord, that we (Christians) who are alive and remain unto the coming of the Lord; shall not prevent (outstrip) them that are asleep.—From these texts it is plain that many of the Saints shall be alive at the coming of the Lord, and shall be changed in a moment from mortality to immortality.

3. He will come to raise from the graves all the Saints, who have died in the Lord. 1. Cor. xv, 23, "But every man (shall be made alive or raised from the dead) in his own order Christ the first fruits, afterward they that are his (his saints) at his coming." 1 Cor xv, 52. "For the trumpet shall sound, and the dead (the dead saints, for of such only was he speaking) the dead shall be raised incorruptible, and we shall be changed.

But shall the wicked dead rise at his coming? This point is somewhat involved in clouds. There is an order in the resurrection. Christ is the first in order—the Saints are the second, and some have thought that the wicked dead are the third—their reasons are plausible. They suppose from Rev xx. that there are two resurrections, the first of the righteous, and the second of the wicked—the blessed and holy only

have a part in the first resurrection,--and it is said, that the rest of the dead lived not again until the thousand years were finished. "They lived not again," now the wicked were not once spiritually alive, and therefore, to live again can only mean a natural life, which they shall possess in the resurrection.

But it is said. The hour cometh in which all that are in their graves shall hear the voice of the Son of God, and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. Hence they have concluded that in the one hour, or at the same time, the resurrection of saints and sinners shall take place, and the final judgment be immediately, and at the same time, passed upon all,--But others argue, that our Lord did not mean a definite time by the term hour." For in a few verses before, he said the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. By the dead in this passage they think, are meant, the dead in tresspasses and sins, and by the life is meant divine spiritual life. If this be so, then that hour is very indefinite. It has continued already eighteen hundred years and how much longer it may continue, we know not; but it shall end at the coming of Christ. So they think the "hour" mentioned in this case may include at least a thousand years.

But the 25 of Matt. certainly describes the second coming of the Lord, and its effects on the world That all shall be finally judged, and rewarded according to their works. To this effect many parallel texts speak, and speak so plainly that it would seem, that all doubt should be excluded. Yet I acknowledge difficulties; but a short time, and all will be cleared. It is not absolutely necessary to our salvation, whether of the two systems we believe.

The great exciting question is when will he come and what shall be the signs of his coming?--These subjects I shall defer for another no.

B. W. S.

THE CHRISTIAN EXPOSITOR.

1st Peter. i. 1· 2. Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Gallatia, Cappadocia, Asia, and Bithynia. Elect according the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:

1. The persons addressed are the elect strangers—strangers and pilgrims on earth, seeking a better country—a city which hath foundations, whose builder and maker is God.

2. They are called *Elect*, because they were chosen out of the world, and made a peculiar people to Lord.

3. The means of their election. By sanctification of the spirit, and the sprinkling of the blood of Christ. By the first, sanctification of the spirit, we understand their being separated, or set apart from the world by the Holy Spirit. So the word *sanctification* frequently signifies in scripture. When these strangers believe, and obeyed the gospel, they were separated, or set apart from the world, for a particular purpose, which is *unto obedience*, *Eis upakoen*, in order to obedience. This obedience was not their own personal obedience--but they were set apart, as a light to bring the sinners around them to the obedience of the faith. The same expression is used in the same sense in Rom i. 5. By whom we have received grace and apostleship for obedience, *eis upakoen* of the faith among all nations. Paul by this meant that he was sent as an Apostle to teach all nations, and bring them to the obedience of the gospel, or the faith of Christ. But this work did not exclusively belong to the apostles, but

according to Peter, all Christians are set apart for the same work. The world is to be converted, and brought to salvation through the holy lives, exertions, and union of believers. Solemn thought! Does the Christian world believe this? are they acting up to this faith?

3. Another means of their election is, "By the sprinkling of the blood of Jesus Christ." By this we understand, that they were brought into the New covenant, and purified from sin. In the type under the old Testament, it is said that Moses sprinkled with blood both the book and all the people, saying, this is the blood of the Testament, which God hath enjoined unto you. That is, which God has commanded, and enjoins upon you to perform, you who are now purified, and have been brought into this covenant by the blood of sprinkling. So those, to whom Peter wrote, were elect through the sprinkling of the blood of Christ, they were purified, and brought into the New Covenant.

4. All this was according to the foreknowledge of God, according to the knowledge he made known by Moses and the Prophets hundreds of years before.

B. W. S.

Jamestown, Ohio, Feb. 20th, 1842.

Dear Father Stone.—In my last I pointed out some of the obstacles of a union among Christians. In this, permit me to say, that men who read the scriptures differ, in their understandings, or in other words, they come to different conclusions as to what God requires of men in order to their salvation. Some of them divide Salvation into present and future, and try to ascertain what God requires in order to present salvation *or remission of sins*, and what he requires in order to future salvation, the enjoyment of *eternal life*; they

then divide the world of mankind into sinners and saints, or into world and church; they then seek for what God requires of sinners, or the world; and next, what he requires of Saints or of the Church, and with these distinctions in their minds they read the New Testament, and find in the acts of the Apostles what God requires of sinners, or of the world in order to become saints, or members of the Church; and in the Epistles they find what God requires of Saints, or the Church, in order to attain to eternal life. But to make this matter plain those who keep those distinctions in their minds, read the testimony of Matthew, Mark, Luke, and John, to ascertain what they must *believe*; and they read the acts of the Apostles to ascertain what they must *do* to become Christians; and then they read the Epistles to ascertain what they must *do*, as Christians. This (I conclude) is what Paul calls rightly dividing the word of God, so as that each, may know what to do.

But, some lack skill, and read the Scriptures, as though God addressed the human family indiscriminately, there they misapply the Scriptures, and require of sinners that which God requires of saints, and *vice versa*, they require of saints that which God requires of sinners. But to illustrate, we will put the question, what must I do be saved? In this the enquirer asks indefinitely; not poining out whether he alludes to present or future salvation.

In assuring him, we must refer him to that which is common to both, therefore we should answer "you must believe on the Lord Jesus Chrst, and in order that you may believe, we refer you to the testimony of Matthew, Mark, Luke and John, or to either of them, the things they testify are necessary, both to present, and future salvation.

Now we will vary the question. What must I do to become a saint, and a member of Christ's Church?

Now, having believed the great fact on what the Church is founded, namely, "*that Jesus is the Christ, the Son of the living God,*' you must, 'repent and be baptized in the name of Jesus Christ, for the remission of sins," that you may be added to the Church, or to the saved, and that you may be certain of this, I refer you to the acts of the Apostles, for confirmation.

Again we will vary the question thus. What must I do to obtain eternal life?

Ansr. Having been baptized into the death of Jesus Christ, and having been freed from sins, and having been raised in the likeness of his resurrection--you must now live a new life, and you must place your affections on things above, where Christ sits, at the right hand of God. For in him your life is hid, and when Christ shall re-appear then shall you appear with him in glory. That you may be certain of this, I refer you to the Epistles of the Apostles.

Now Bro. Stone, experience has proved to every observer, that those who read the Scriptures as addressed to the human family without discrimination, are opposed to a union with those, who read, with reference to a proper classification of those addressed, and the the reason of their opposition, may be refered to their ignorance, and to their desire to be esteemed as teachers, rather than as learners. I am willing to acknowledge that I have originated nothing, and that all I know, I have learned, and that I am desirous to learn more and more. Yours.

M. W.

REPLY TO BROTHER WM. RAWLINGS' QUERIES ON PAGE 151.

Qr. 1 Has each individual congregation of Christians a right to control the public talent or gift of the members of the church for its own edification! Or does the fact, or truth of a member of a church having a talent to teach, preach or exhort, place them beyond the control of a church.

Ansr. That the members of every church are bound to be subject one to another in the Lord must be admitted. That every member of a church is bound to edify one another, is equally plain. All the talents possessed by each member, belong to the body, of which he is a member, and is therefore justly claimed by the church, and should, by the church be controlled to its own edification; but not exclusively. For the church may make a sacrifice of her right for the benefit of others. She may dedicate him with his talents to the work of the Lord abroad, to preach the gospel to other cities, neighborhoods and countries, and to do the work of an evangelist. It is their right to appoint, and have ordained such a member, and it is his duty to obey, or be subjected to the church, acting in the spirit of the Lord.—His having talent to preach, however great, does not place him beyond the control of the church. Let this be denied, and confusion, and anarchy succeed. The vain and self-conceited would soon fill the world with nonsense and irreligion; and the humble, retiring talent would be concealed. Like the meek Moses, they would judge themselves as not qualified for the work of the Lord. The church must judge and control.

Que. 2. Read the query. It is too long to insert.

Ansr. An Elder orderly ordained in the church of Christ in any part of the world, to preach the gospel, is an Elder still, wherever he may go, and still authorized to preach, and administer the ordinances of God's house. He may come from the east, and settle in a church of brethren in the west. What right do the scriptures give that church to re-ordain him? He may not be chosen a bishop in that church, and therefore does not take the particular oversight of the church. But should the church choose him their Bishop, what authority have they to re-ordain him? I confess I see none. It would look like disunion in the body, if we judge that the act of one church was not equally valid with that of our own.

I submit to my brother and the public these thoughts. Let them be examined by the New Testament, and not by the common argument, "I think differently."

B. W. S.

THE TEN LOST TRIBES OF ISRAEL.

It has long been a desideratum to know what has become of the ten lost tribes of Israel. Various have been the conjectures of the learned on this point; but nothing satisfactory has ever appeared till recently. A work has lately issued from the American press titled; The Nestorians or the lost tribes, containing an account of their manners, customs, and ceremonies together with sketches of travel in ancient Assyria Armenia, Arabia, and Mesopotamia, and illustrations of Scripture prophecy. "From this work the Family library of Harrodsburg Ky, has taken copious extracts, from which it appears almost indubitable, that the Nestorians in the mountains of Media, are the very descendants of the ten lost Tribes of Israel. They at a very early period of Christianity embraced the gospel, and are yet a zealous set of Christians. The extracts are too long, else I should certainly give them a place in our columns.

B. W. S.

Geogetown Ky. Feb. 19, 1842.

Bro. STONE.--I have just returned from a trip to Mayslick and Minerva. Bro. Gano was with me the greater part of the time at Mayslick, where we gained 24 additions, amongst them were six Baptists and one Methodist. I then proceded at Minerva and gained eight additions making thirty two in all. This year I have seen 71 added to the good cause, besides those at this place.

Elders J, Smith and G. Rogers were here in my absence and gained nine additions. Within the last three months 31 have been added at this place

In January I was laid up two weeks with sciatic, and I have had a light attack of it since I have returned home. The sects tremble and close their doors. But they have some choice spirits who will hear and examine. May the Lord bless you and yours in your labors of love. Christianity in the life will conquer the world. Most affectionately yours in the good hope.

J. T. JOHNSON

The following extract is the close of an article, headed. *The causes which impede the progress of the gospel.*

We earnestly entreat the brethren to cease their exclusive efforts to "lay up treasures on earth where moth and rust corrupt and where thieves break through and steal," and to lend their time, their energies, their all to the accumulation of those treasures which "moth and rust cannot corrupt, nor thieves break through and steal." Having a "competency, let us be therewith content." "Godliness with contentment is great gain." "We brought nothing into the world, and can carry nothing out of it." Our time is short. The winding-sheet that shall shroud our last and only remains may be now ready prepared. "This night our souls may be required of us." Time is but a span—eternity is unmeasurable! This life is but a vapour--eternal life is commensurate with the years of the Most High! If we lose the riches, pleasures, and honors of earth, we lose but an empty bubble, which, if obtained, would burst and dissolve away at the first touch of death; but if we lose heaven, we lose ALL! Heaven gained is all--its wealth outweighs the wealth of the universe besides. Jewels that nev-

er perish and pleasures lasting as the mind will eternally endure to the immortal spirit. "There's nothing true but heaven!" Lord, teach us to feel this truth.

Ch. Pub.

Carlisle, Feb. 17, 1842.

Dear Father STONE—Near twenty-four years have passed away, since you immersed me, in Millersburg, Ky. What is our life? But a vapor, which appeareth for a little, then vanisheth away! You were then but little passed the prime of life—I a mere youth. Now you stand upon the verge of threescore and ten—I have passed to the shady side of the hill of life. How true the sentiment of the poet, thus beautifully expressed:

"Time is winging us away
To our eternal home;
Life is but a winter's day,
A journey to the tomb."

That journey, a few months since, I supposed you had finished, and had entered that rest, remaining for the people of God. But I am happy to know you yet linger here, as I cannot doubt it is for a wise purpose you are spared. May Heaven bless you, and bring your gray hairs, with joy and peace, to the grave!

I thank God, (and I hope forever to have occasion to thank him) for that providence, which introduced me to your acquaintance, as you taught me to take a liberal view of Christianity—to call no man Master, or Father, in matters of religion—to regard the Bible as the only standard of religious truth—as the infallible rule of faith and practice—as containing all things pertaining to life and godliness—as thoroughly furnishing the man of God to every good work—as exhibiting the only hope of a lost world, and the only

ground and means of the unity and perfection of the church. These are some of the great truths you instilled into my youthful mind; and my experience, observation, reflection and reading, for more than twenty years, have but confirmed me in the belief of them. These truths cordially embraced and acted upon, it is confidently believed, would harmonise the Church and save the world. I hope, therefore, with you and others, to live and die maintaining them. Our brethren think that in the advocacy of these and kindred truths, they have great opposition to encounter. True enough. But what is it when compared to the opposition you encountered thirty-five years ago—or that we all encountered twenty years ago? We were then few and feeble comparatively, but the truth was mighty and has wonderfully prevailed. O, that our progress in holiness, were equal to the increase of our knowledge and numbers! &c.

But I must drop this train of reflections, or I shall neglect a leading object of this communication.

Father Stone, I have just read, with astonishment, a piece from your pen, found in the 3d No. of the current volume of the Ch. Messenger entitled, "The way of salvation."

I have read it over, and over again, and still my astonishment increases. I have been ready to say, '*This* surely is a misprint, or *that* was a slip of the pen;' and yet I fear I am mistaken. What! I have said to myself, can these be the sentiments of Father Stone? Is it possible, that he who has looked upon a number of us as a little too straight, upon some points,—who has regarded bro. Campbell as rather ultra upon these points, is it possible, that *he* has gone beyond us all—has quite out Campbelled bro. Campbell himself? But, I have checked myself. I said, has not Father Stone a right to change, to give up what he conceives to be error for the truth? Certainly, he has, none may dispute his right. But then it is so strange, so unlook-

ed for. But by this time, you are no doubt ready to ask, what are the objectionable sentiments to which you refer.

I will briefly state them. They are found on page 78, which you will consult. I will not quote them at length, for the want of room. The first is that the heart is not changed before baptism. This, you say is a great change, not of heart, but of life; now, Father Stone this seems to me to be putting the cart before the horse. The heart is the fountain of all moral impurity let that be made pure, and as a matter of course the life will be changed; make the tree good, and the fruit will be good. Will it not be said, that you authorized the charge so often made against us, that we teach that cold hearted sinners may be baptized? It is said, out of the heart proceed evil thoughts, murders &c. Now, Father Stone, I am satisfied, you would not baptize a man who was meditating the murder of his neighbor, if you knew it. Would not this then be requiring a change of heart before baptism? so it seems to me. You say a person must be changed from impenitency to penitency, and yet the heart unchanged, untouched! and can there then be repentance, a state of penitence, of sorrow for sin in which the heart is not concerned! Impossible, I still hope there is some mistake here.

But I understood you to teach in the second place, that it is not necessary to love God before baptism; for you say, love is heaven's confirming seal of our pardon! Worse and worse! What! Father Stone, would you baptize a man whom you knew to be an enemy to God? I cannot think it. And yet if he is not for him, he is against him.

We are said to be reconciled to God by the death of his Son. Does not this take place before baptism? and are not penitence and baptism evidences of this reconciliation? and can this reconciliation exist without love? But enough. Father Stone, it seems impossible

for me to believe these sentiments to be yours. I send you this letter for publication, if you think it worth a place in your Messenger.

One more thought while I am finding fault.

In the controversy between you and brother Campbell, on the subject of atonement, while I could not agree with bro. Campbell in some points, there was one important point on which I could not understand you, or if I did understand I could not agree with you. I always understood you in all your former writings to teach, that all the saved, will be saved, thro' Christ, as well those who died before his death, as since. Now it has appeared to me that you have not expressed that sentiment clearly in your late controversy. Father Stone, I may have misunderstood your former views, but I hope not. Can you believe that only a part of the redeemed will be able to sing the song, "Unto him that loved us and washed us in his own blood?' I cannot think it. Please set this matter right.

J. ROGERS.

REPLY TO ELD. J. ROGERS.

Dear Brother.—The first part of your letter brought to my mind pleasant reminiscences of long by gone events. With such is always connected a mournful pleasure. But of this pleasure we will deny ourselves at present, and hasten to the subject which has so greatly astounded you, found in the 3. No. of the current vol of the C. M. entitled the way of salvaiton. You quote me as saying. "The heart is not changed before baptism. This is a great change, not of heart, but of life."

My brother is mistaken; I have not taught at any time, that the heart is not changed before baptism. This I have ever believed, and advocated in common with my brethren with regard to a certain class. I have always implicitly taught, that God in pity to

our ignorance of his will, has granted this, and all concomitant blessings to millions of his poor, humble, sincere creatures, who believed and heartily obeyed him according to their best information, before baptism. The sentiment for which I plead, is, that the scriptures do not require, as a condition of baptism that the heart should be spiritually changed, or made anew in Christ Jesus; and that we should be saved from the love and power of sin, and brought to love God. This I have said is not required as the condition of baptism; but according to God's one revealed plan, follows it, in connection with faith and reformation.

With your permission I will explicitly state my reasons for my faith, that you may have a better opportunity to refute them if wrong; and, if right, that you yourself may be convicted of error. I wish you to bear in mind that I am stating and defending, what I view to be God's revealed plan of salvation, and not the accommodating and Protean plans of the present and past ages, invented by man.

My first reason why I believe that salvation is after baptism, is, that the scriptures expressly declare it. "He that believeth and is baptized shall be saved. The like figure whereunto, baptism doth now save us. According to his mercy, he hath saved us by the bath of regeneration, and the renewing of the Holy Ghost. There is not a hint of a divided salvation, part before baptism, and a part after: but all is put after it, and not a hint of salvation before it.

2. My second reason is, that the promised Spirit is to be received through baptism. Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost. Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. He hath saved us by the bath of regeneration and the renewing of the Holy Spirit which he hath shed on us abundantly. This spirit re-

ceived through the bath of regeneration, or baptism, is, the renewing, saving spirit, by which, given unto us, the love of God is shed abroad in our hearts. This was the good old way in which the apostlic saints were saved. Can we bear the fruits of the Spirit, and be born of the Spirit, till we receive the Spirit? And are we not to receive the Spirit through baptism?

3. My third reason is, that baptism is called a purifying, or washing from sin. "Arise and be baptized and wash away your sins! 'that he might sanctify it (the church) and cleanse it with the bath of water by the word.' But ye are washed, but ye are sanctified, but ye are justified &c. This washing or purifying from iniquity was practiced under the law. Till the unclean had washed or bathed himself in water, he remained unclean, and was not admitted into the congregation. So the antitype. We must be baptized in order to wash away our sins, that is, God does it through this means. But your plan is to have it effected before baptism.

4. My fourth reason is, that the believer is baptized *into* Christ *into* his body; and when in Christ, he is a new creature, and not before; when in his body we drink into the one spirit, and bear the fruits of the Spirit. All this follows baptism.

5. My fifth reason is, the nearer we ascend to apostolic times, the more plainly does it appear, that salvation and a new heart succeeded baptism. I will quote from the Israelite. Barnabas says, "we go down into the water full of sins and pollutions; but come up again, bringing forth fruit.

Justin Martyr wrote about forty yeaas after the apostles, and says, then we bring them to some place where there is water, and they are *regenerated* by the same way of *regeneration*, by which we were *regenerated*; for they are washed in water(*en to hadati*) in the name of the Father &c. And we have been taught

by the apostles this reason for this thing (baptism) that we should obtain the forgiveness of sins.

Origin says, in the regeneration (or new birth) by the laver or baptism every one that is born again of water and the Spirit, is clear from pollution.

Chrysostom says, there is no receiving or having the bequeathed inheritance before one is baptized; and none can be called a son till he is baptized.

Cyprian says; While I lay in darkness and uncertainty, I thought on what I had heard of a second birth proposed by the divine goodness; but could not comprehend how a man could receive a life from his being immersed in water, cease to be what he was before, and still remain the same body. How, said I, could such a change be possible? But no sooner did the life giving water wash the spots off my soul, than my heart received the heavenly light of the Holy spirit which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled.

We will now take a view of some ancient creeds.

The Baptist confession of Bohemia says, we believe that whatsoever by baptism is in the outward ceremony signified, and witnessed, all *that* doth the Lord perform inwardly; that is, he washeth away sin, begetteth a man again, and bestoweth salvation upon him. For the bestowing of these excellent fruits was holy baptism given and granted to the church.

The Confession of Helvetia. To be baptized in the name of Christ, is, to be enrolled, entered, and received into the covenant and family, and so enter into the inheritance of the sons of God, i. e. to be called the sons of God, to be purged also from the filthiness of sins and to be endued with the manifold grace of God, for to lead a new and innocent life.

I might extend this subject to a great length; but I must be brief.

We all, like others, once believed that a man must

be saved before he should be baptized. After a while we learned that a great part of salvation, viz. the forgiveness of sins, was by divine appointment, to be received through baptism. This we proved from the scriptures, the old Fathers, the Reformers of the 15th century, and from the authorized creeds of the modern sectarians. For this sentiment we were denounced by all sectarians, and by many of our own brethren. This matter is now becoming too plain to be denied. Yet the majority of us cling to the old sectarian plan in part, and partly with the apostles.

6. My sixth reason is, that unrenewed man cannot act from a higher principle than self love. It is the principle; upon which God in pity to our fallen world operates. He addresses the most powerful motives to them, everlasting punishment to the wicked, and eternal life and blessedness to them who shall believe and obey his Son. Self love is addressed, and self love acts. His fears are alarmed to fly from ruin, and hope is inspired by the gospel—he comes to Jesus in his own appointed way, and obeys the gospel by being baptized. Then he receives salvation, and the promised spirit, is made a new creature. He loves because much is forgiven. he now is led by the spirit, the very principle of the new man. The law is written on his heart, and he acts as the law dictates, not as a slave by constraint and fear; but as a son by choice and love. There are but two leading principles by which mankind are actuated, the flesh and the spirit. None but the renewed man is led by the latter. "Whom the world cannot receive."

7. My seventh reason is, that baptism is frequently by the fathers called *regeneration*, and *illumination*, and so does Paul call it. They, doubtless, so called it, because these followed baptism or were intimately connected with it. If man must be saved from the love of sin before baptism; and if the Spirit is to be received through baptism, will it not follow that that

salvation was effected without the influence of the renewing Spirit to be received through baptism. Self love is a divine principle, and when moderated by scripture, is the standard of piety; love your neighbor *as* yourself. I have have been rather tedious but now forbear to give any more reasons for my faith.

But your greatest astonishment is, that I said, "that love was heaven's confirming seal of pardon.' In your great astonishment you ejaculated this unkind expression. "Worse and worse." Well really, I thought Paul taught this doctrine, when he said, 'in whom, after that you believed, ye were saved with the Holy Spirit of promise, which is the earnest of your inheritance. And because ye are Sons, being born of the faith and baptism, God hath sent forth the spirit of his Son into your hearts, whereby we cry Abba, Father; and the Spirit itself beareth witness with our spirits that we are the sons of God. Now what you call a seal of pardon, i. e. baptism, is never called a seal in the scriptures, more than any other act of obedience.

You say, the heart is the fountain of all moral iniquity. Let that be made pure, and the life of course will be. Make the tree good and the fruit will be good. This is all granted. But how is this fountain of moral iniquity to be purified? before or after baptism? You say before. I ask your scriptural authority. Have you any? I say, after baptism, and have given many good reasons for it. You seem to think that there can be no change of heart without a spiritual change. The heart of an unrenewed man is frequently changed from one purpose to another. He may be on his way to assassinate his neighbor, but before the deed; he changes his purpose through fear, or some other motive, his heart is changed thus far. So the unrenewed sinner may be going on to perpetrate all wickedness, but from the fear of punishment, and the hope of a happy and eternal life, he changes his purpose. Now who will say, that his heart is spiritually changed? There

is too much caution amongst us, lest we alarm the fears of the wicked by preaching up hell and damnation to the wicked. Fear is divinely implanted in our creation, and is addressed by God himself. How many thousands have you seen reformed and changed in life, whose hearts were spiritually unchanged.

But my brother says, "Will it not be said, that you authorized the charge, so often made against us, that we teach, that cold hearted sinners may be baptized?' No; for no one that understands me can insinuate this. To correct this very charge, have I written the sentiment. Are those cold hearted, whose fears are alarmed to fly from ruin? were the pentecostians cold hearted, when pierced at heart from conviction of sin and danger, they inquire, what shall we do to be saved? I fear there are too many cold hearted sinners amongst us baptized, who are not anxiously seeking salvation.

You are satisfied that I would not baptize a man, who was meditating the murder of his neighbor, if I knew it. No I would not. And would my brother baptize a person, if he knew it, who was convicted of the enmity, hardness and blindness of his heart, and of the wickedness of his past life, and alarmed at his situation, inquires of you, what shall I do? Would you baptize him till he was saved, loved God and made a new creature? No you would not. What advice would you give him? you would tell him, your heart must be changed—O says he, as well might you tell the Etheopian to change his skin, and the leopard to change his spots. This is God's work; how shall I get his spirit? What would you do? you would not advise him to go to the mourning benches nor to tarry in praying till he was saved from sin. What would you advise? I know well what inspired Ananias would have said; Arise and be baptized and wash away your sins. You strangely represent me as meaning by a change of heart, that the heart is *untouched*, *not*

concerned. This is your own gloss. I refer you to the No's. preceding for a farther development of my views.

In conclusion: your inquiry respecting those saints who lived and died before Christ, whether they were saved by his blood, needs but a short answer. That they shall be saved from the grave and death by his death and resurrection, I have ever maintained. 1 Cor. 15, Rom: 5, and 8—29, But that they were saved from the love and power of sin, I have no proof, nor can any be afforded from the Scriptures. This is a subject of little interest to us.

With a warm heart, and great affection I am your old afflicted brother.

B. W. S.

Two more letters are received on the same subjects, as the foregoing, from Elders Winder and Purviance of Ohio There is such a simility in their arguments and objections, with those of bro. Rogers, that I refer them to this reply as an answer. Bro Purviance shall receive attention in our next.

B. W. S.

Letters to B. W. Stone Editor of the Christian Messenger, containing some reflections on the present state of Christianity, as exhibited by its professed followers.

LETTER No. 1.

Beloved Bro. Stone:

I am considered by many of my Brethren too puritanical in many of my views in reference to the manners, maxims, behavior and courtesy of Christians. On this account many of them say, I am ultra. What! not conform to the present refined manners and tastes of this age of advancement in literature and science!! It is scarcely half a century since our ancestors believed in witches, hobgoblins and the like. Now we

are in advance of such superstition. The rapid march of science and philosophy, have caused such mist to blow by. We must conform to the taste of the age, else we shall exercise but little influence in society. What is there in the shape of a coat, hat or dress? Really, we must not be odd. What if our ancestors thought and acted differently? Is this a reason now to be offered? Would the apostles, spend their time in speaking of such unimportant matters? Surely not. To such speeches as the above, have I often with deep mortification, listened, coming even from the professed Christian. And yet I am ultra whilst I oppose such things—am too puritanical.

Paul in his letter to the church at Rome, says, xii. "*Be not conformed to this world.*" Peter speaking on the subject of Christian character gives special instruction in reference to dress—uses a negative, and says, "not with gold and costly apparel."

Can we mistake the meaning of such language? I am certain we cannot. And Christian reader, whoever you are, give heed I beseech you to God's word. Let it sound in your ears, dwell ever in your minds, that you are NOT to be conformed to this world. Hold not your hands in security, lead not yourselves into a belief that these are unimportant matters. The first successful enterprize ever made against the word of God was to gain credence to this very idea, *it is not essential.* Thus God's holy word has been tampered with, his law violated, and sectarianism with its deep roots growing in the human heart, and its deceitful foliage, gathering still more deceitful verdure in the mind, running over the ramparts of truth and virtue. God's word says, "be not conformed to this world." You say it is not essential. It is explained, and re-explained, until it means just what our vitiated and corrupted tastes desire. Christ and his apostles taught, "That he that believeth and is baptized shall be saved, and he that believeth not shall be damned." But now a days re-

finement—refined scepticism says, oh! that is all true, but it is not essential. If the heart is right it matters not whether we are baptized or not. If the heart is right that will do. Take good care however, that the heart is right. Thus substituting for truth, a *lie*, and deceiving the world. Reader, attend; James says, "If we keep the whole law and offend in one point, we are guilty of the whole." How then can we love God, reverence and obey him without strictly observing this command, "Be not conformed to this world."

In my next I will go somewhat into detail on the subject of conforming to this world.

Till then adieu.

D. P. H.

A CIRCULAR.

DEAR BRETHREN:

At our last annual meeting, we the undersigned were appointed by the brethren to write a circular address to the brethren scattered abroad throughout the State of Illinois, and to as many others in the adjoining States and Territories, as may wish to co-operate with us. We wish the Elders and Deacons especially to attend, our next annual meeting at Springfield Ill. on the Thursday before the first Lord's day of September. It is our wish that we become better acquainted with one another, that the ties of brotherly love may become closer—that we may better know the state of the churches, and co-operate for their good, and for that of the community by sending and sustaining efficient Evangelists in the gospel field. We earnestly request every one, who feels an interest in the good cause, to attend at the time and place above mentioned. We also request that those brethren who may attend, to come with accredited testimonials of being chosen and sent by the churches, that they bring with them as correct a statement of the number and condition of the church, or churches, as may be in their vicinity; and whether they be willing to co-operate with us in the work of Evangelizing—and how much each church is willing to give to sustain evangelists.

Dear brethren, the harvest is great, and the laborers are few. Soon we may be called to give an account of our stewardship, how we have managed the Lord's goods entrusted to us.

Your brethren,

B. W. STONE,
J. T. JONES.

Bro. Mase of Frankfort Mo, asks. To what peri-

od does our Lord allude in Matt. xvi, 27. "The Son of Man shall come in the glory of the Father and of the angels, and then shall he reward every man according to his works."

Ansr. He doubtless alludes to the period of his second coming, and to the general judgement.--Proof is abundant, but not necessary to a Bible reader.

B. W S.

Religious News.

Mount Vernon Ia. March 2, 1842,

Bro. Stone.—The last religious intelligence I gave you was dated, Nov. 26 1840, at which time I stated that I had just commenced for a year's constant labor in the work of Evangelizing. This years labor closed about the middle of last October, during which time I traveled about 3396 miles; I delivered 346 public discourses on the subject of Christianity; and I witnessed the addition of 126 converts to that glorious cause for which we plead. There were more additions in the bounds of my travels during the year, I have only given the number that was added at the meetings which I attended.

I am still in the field, and have witnessed several happy accessions to the cause of truth during the present year. I am much pleased with the piety and Christian zeal of most of the young converts where I travel. Their conduct seems to say; they have enlisted for life. May the Lord bless them abundantly. I am dear Bro. yours in the good hope.

ELIJAH GOODWIN.

Jacksonville, March, 1842.

Bro. Stone:

I had the pleasure of visiting the brethren in the City of St. Louis on the 13th of March, and united with them in the worship of God our heavenly Father.

They have organized a congregation with about 30 members, and daily

are becoming acquainted with others, who have recently located in the city.

We had truly a refreshing season during our visit; 5 were immersed and thus put on the Savior. The brethren are anxious to have the Teachers call upon them.

May they go on in the ways of truth and righteousness.

As ever, your brother.

D. PAT. HENDERSON.

The Washingtonians have gloriously triumphed in our country. They have swept every drinking grocery from Jacksonville, and but two poor meagre ones are left in our county, and these are fast waning for want of customers. A stranger was in our town a few days ago, he searched through town for a place to get a drink of grog, and finding none, he asked a citizen on the square to direct him to a place where he might get a drink. The citizen told him there was none in town. May success attend the Washingtonians every where! My best wishes are with them.

B. W. S.

Bro. Walter Scott reports 50 immersed at one meeting at Minerva, Mason county Kentucky.

Bro. Crihfield reports 52 additions to the church in Lexington; 40 of which by immersion. 5 were immersed at Mt. Iberd, Ky., 10 in Jefferson county, Indiana. Bro. Rice at a four days meeting at Owingsville, Ky., added 25. Bro. Short at Warsaw and New Liberty 12. Bros. Short and Thompson, at Coffee Creek 68. At Winchester, Ky. 70 had been added to the church, 55 at Mt. Sterling, 24 at Macedonia, chiefly by bro. Kendrick. Bros. Girt and Dunn, immersed in Tennessee last summer about 150, reclaimed many that had become lukewarm, and organized several congregations.

Bro. Wm A. Howard of Lewiston, Ill. writes March 1, that the Otter Creek church at this time numbers 80 members.

Bro. H. Thomas of Florida, Mo. writes March 3d. We have just closed a meeting at this place, and the result is 32 additions to the good cause.

Bro. T. M. Allen of Mo. writes, Feb. 9, that on the 5, 6, 7, 8, days of February, he, bros. Lacaster and Boon attended a meeting in Fayette, Mo. and that 12 additions were made.

Bro. J. McHatton wishes to correct a mistake he made to us some weeks ago, of the great success of bro. Holden in Burlington. It was in Covington. The work was great, but the numbers were exaggerated by his informant.

Georgetown Ky., March 9. 1342.

Beloved Bro. STONE:

I have just returned from a most glorious meeting of 10 days at New Castle, resulting in 48 additions to the congregation.

Of the above, 3 were from the Baptists, 2 from the Methodist, and 6 by letter, &c. from other congregations.

Bro. Morton was with me the last half of the time. Bro. Jno. W. Roberts is the resident Evangelist and was with us part of the time. The ects give evidence of alarm wherever we go. They endeavor to pre-

vent their members from hearing us; but there are many of them too high minded to submit to such dictation.

We have just commenced a co-operation in this county which bids fair to be of infinite service to the cause.

Since the first of January, 1842, I have seen 120 added to the congregations where I have labored.

May the Lord bless you, and still make you a blessing to many people. Yours truly.

J. T. JOHNSON.

Bro. W. M. Brown at Milton, Ill. obtained 83 additions, at Pittsfield 35 and at St. Louis, a church is constituted of 40 members.

Bro. Brown's letter is crowded out.

Bro. J. T. Johnson, March 24 says, he has seen about 150 additions since 1st of January.

Obituary Notices.

DIED—On the 16th of January, 1842, Gen. Robert Russel. at Judge Freeland's, his son-in-law, in Callaway county, Mo Had he lived till the 29th of March, he would have completed 80 years. He was a kind husband for near 55 years, an affectionate parent, a good citizen, a beloved neighbor, and above all a zealous Christian. He has left an old companion, tottering on the brink of the grave. and a numerous and respectable progeny. He was to me a particular friend, and a kind uncle. Soon I hope to join his company in heaven. The separation will be very short. B. W. S.

Also—Eliza C. Clark, consort of Robert Clark, and daughter of C. C. Moore, of Fayette county, Ky. She had long lingered with a pulmony consumption, but in perfect composure of mind. In hope of restoring her health, she was taken by her affectionate husband to Havanna, in Cuba, where, in a few days after their arrival, she died, in the land of strangers, on the 26th of Dec. 1841, lacking two or three months of being 19 years old. Though she was my grand-daughter, I must be permitted to say, she was among the most accomplished literary females of the West, amiable, pious, and a zealous Christian. Her remains were brought back to her weeping parents, and interred in her father's garden.

Also—About the same time, my brother-in-law, Judge Alney McLean in Greenville, Ky, leaving a wife, a large family of children, and many deservedly warm friends to deplore his loss.

Also—Recently, at home, in Fayette, Mo. my good friend and brother, Henry Chrisman. He was beloved by all who knew him.

Also—on the 14th of March, 1842, Matilda, the consort of Charle Wilmot of this county, in the joyful hope of immortality. She for many years lived a Christian, and was greatly beloved by her brethren and acquaintances.

Also—About the same time, our amiable and well beloved sister, the wife of bro. John Owsley of Louisiana, Mo. "Blessed are the dead, that die in the Lord."

Also—On the 6th of March, our esteemed brother and fellow laborer in the gospel, Eld. John H. Hughs, of Paynesville, Mo. His memory will ever be dear to his friends, and his death a great loss to the churches

THE

CHRISTIAN MESSENGER.

May, 1842.

VOLUME XII. NUMBER 7

THE CONVENTION CONTINUED FROM PAGE 134.

The convention met according to appointment The same Moderator, and clerk were requested t. act as formerly, who complied and took their seats.

After solemn prayer, the old Father, who had requir ed a longer time for the consideration of the subject which had particularly engaged the attention of the convention at its last session arose and spoke; Brethren, my mind was not prepared to act on the important subject discussed at our last meeting, therefore I requested an adjournment till the present time. Ever since, I have diligently and prayerfully read my Bible, having determined to divest my mind as much as possible of all undue prepossessions, by which it might be warped from the truth. The time since our last meeting I account the happiest period of my long life. Old as I am, I have learned more of profitable knowledge than I had ever learned before. You remember that the subject of discussien at our last meeting was. Whether the promised Spirit in Acts, ii, 38 was a promise confined and limited to the days of the Apostles, by which the Christians were made one; or was it yet good to us in these days also? This subject entirely engaged my mind, and on which it has decided. I carefully examined the three systems of the

Christian world on this subject. The first I examined was my own, adopted when I was young, and partly defended by me till lately. It was in substance this. God by his Son made a revelation of himself, his will, and his laws, our duty and future destiny, in the Bible; he handed down from heaven this book to the poor sinner, and thus said; take this book, read it, believe it, understand and do it, and you shall be saved, if not you must be damned. But he added, I know you are so depraved, you cannot believe it, you cannot understand it, nor can you do what is commanded, till I in sovereign grace, in my own time and way, give my holy spirit to work faith in you to make you understand it, and give you power to obey it, and be saved. On this I thus reasoned. Would the poor sinner read a book which he could not believe nor understand? Would he attempt obedience to commands which he could not do? What would he rationally conclude? Certainly, to neglect the Bible, and not to attempt obedience, but wait God's own time and way to give his Holy Spirit to do those things for and in him. But I saw plainly, that the world could not receive the Spirit, but through faith and obedience.

The second plan I examined was this. God gave a revelation by his Son to the world, and thus addressed the sinner, Take this book, read it with understanding, believe and do it, and by this means save yourself, and be a new creature. But the Lord added I will do nothing more for you, nor must you expect any thing more to be done, than I have *done*. This word is the power, the only power, and there is no other power to salvation. I shall set inactive on my high and lofty throne, and will not interpose my power for your help against sin, nor the powers of darkness, nor in the work of renewing you, This I view as prayerless desparation. For who could pray for help for any thing, when all were denied?

The third plan came next under my examination. It is this; God has given to the sinner the Bible, the book of his revelations, and has said; Take this Book, read it and believe it; for it has in itself sufficient evidence to produce faith; understand it, as you do other books; for it is easy to be understood, obey it and I will give you my Holy Spirit to renew and save you with an everlasting salvation. This is the plan which I have accepted, and for which I have abundant proof satisfactory to my own mind. God meeteth him that works righteousness.

To this conclusion I have I firmly arrived; That if we walk in the light, even as he is in the light, we have fellowship one with another. The counter part is, if we walk not in the light even as he is in the light, we have no fellowship one with another. This is the cause of all the disunion of Christians in the world, and never will they be united until they all receive this light, this Spirit, and walk in it. Then shall we all flow together, and the world seeing our unity will believe and be saved. He sat down.

Another venerable fether arose slowly, leaning on his staff, and thus addressed the Moderator. Brother moderator, I have been an attentive listener to the sentiments spoken by these brethren. I am fully convinced that the union of Christians is all important to themselves as a duty they owe to their Lord. It is all important to the world, that they may be saved. The time demands it, and it should not, it must not be delayed. I see an impossibility in human creeds, however well digested, however short, to effect Christian union. The Bible itself cannot do it, unless by obedience to it we all receive the Holy Spirt of promise, and walk in the Spirit, or in the light as he is in the light. We may wrangle about notions and doctrines, but this is foreign from the Spirit of Union. My *sentence* is that we show by example what we pro-

fess in words. The wind work alone will not do. We must all lay our shoulders to the work, and *now* is the accepted time, for *now* it is the will of God that all Christians should be one. He sat down.

Another Father rose with intelligence beaming in his countenance, and thus spoke, Brother Moderator, I feel no disposition to controvert any thing that has been advanced by the brethren in this convention. "But he that believeth shall not make haste. Let us not be in a hurry, lest confusion follow our labors. Our penultimate brother said, that he had abundant proof that the Holy Spirit is given to them that believe and obey the gospel, which Spirit would renew and save them. I wish not to suggest an idea that I deny this doctrine; but wish to have every cobweb brushed from the eyes of my mind by the besom of truth. He sat down.

Then arose the old Father, alluded to, and said My brother has imposed on me a pleasing task. Paul to Titus says; He has saved us by the washing of regeneration, and the renewing of the Holy Ghost, which he hath shed on us abundantly through Jesus Christ our Lord. This proves that salvation and renewing are the works of the Spirit. And father, that this is the same Spirit promised by the Savior, which was to abide with them forever, and which was shed abroad on them at Pentecost, and promised to all who should repent and be baptized. The Apostle to Titus in the passage just quoted, shews how the promise was still good to all the obedient in his day through baptism. Our Lord taught, except a man be born of water and of the Spirit he could not enter into the kingdom of God. This is the *unction*, the anointing, which teacheth us of all things, or renews us in knowledge. It is the eye salve to clear the mental vision. Ye are the temple of the Holy Ghost, as God hath said, I will dwell in you, and walk in you. If any among you lack wisdom

let him ask it of God, who giveth liberally to all men, and it shall be done unto him.

We know the *word* is the wisdom of God, or the revelation of his wisdom, yet we may have a form of knowledge without the power. But through faith and obedience to this word, we get the Spirit, the true wisdom, that cometh from above, which is first pure, then peaceable, gentle, easy to be entreated, without partiality, and without hypocricy, full of good fruits. This Spirit we all too much lack, and this is the Spirit which will unite the Christians, and save the world. In vain we say, let us be united *now*. Rather say, let us be filled with the Spirit, and then the union will soon follow. He will give the Holy Spirit to them that ask him. Let us lie daily and hourly at the throne of grace, and cease not to pray in faith till we receive the Spirit. He ceased.

A reverand old Baptist preacher arose, and said; Men and brethren. My pulse beats in unison with yours on the divine subject of Christian union. Opinions we may and ought to relinquish for this desirable end; but the truth we dare not give up. I have something on my mind that forbids me to be hasty in this matter. I want our union to be cordial and lasting, and not like the ephemeral unions of the present time. My difficulty is the subject of baptism. But I will not speak of it at this time, but postpone it till our next meeting. I move that we now adjourn to meet again this day month. They all agreed, and after prayer they separated with Christian affection.

to be continued.

SURETYSHIP.

Two Christian brethren met, and in a conversation, one observed, Brother B. I do not approve of this principle of suretyship, especially among Christians.

I have ever doubted whether it be according to divine law or equity. What think you of it?

B. I have not till lately ever thought much on the subject. I am inclined to think with you, that it is contrary to divine law, and equity. It is not among the laws of Moses. Had it been a good law, it would not have been omitted. It is not among the laws of Christ; for we find no mention of it in the New Testament. It was certainly disapproved by infinite wisdom, and by the wisest king of Israel; for the scripture says, Prov. vi, 1. My son, if thou be surety for thy friend thou art snared with the words of thy mouth. Do this, my son, deliver thyself when thou art come into the hand of thy friend; go humble thyself and make sure thy friend (or so shalt thou prevail with thy friend) give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter; and as a bird from the hand of the fowler.

The surety is here represented as a fowl in the hand of a fowler; how it flutters and tries to escape! or as a roe in the hand of a hunter. How it struggles to get away! So the surety is ensnared. He should speedily try to extricate himself, give no sleep to his eyes, nor slumber to his eyelids, till he is delivered. He should go to his friend, and humble himself before him, and thus prevail with him to deliver him from the bond.

Again. He says, Prov: ii, 15. He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure. Now if suretyship was a divine law; would divine wisdom permit it to be hated?

Again he says Prov xvii. 18. A man void of understanding becometh surety in the presence of his friend. This amounts to a divine *veto* to the practice.

Again Prov. xxii, 26. Be not thou one of them, that are sureties for debts. Here is an express prohi-

bition; and plainly shows the principle and the practice to be in opposition to the divine mind.

C. I never saw so plainly before that it is so expressly forbidden by the word of God. Is it not strange that the practice has so universally obtained, when so pointedly forbidden? But bro. B. Did not Christ become our surety and paid our debts to law and justice for us? This is the foundation of the most popular systems of Christianity in the world, and this has given countenance to the practice of suretyship in the Christian community. But do not the scriptures say, that Christ was our surety? and can we give up this doctrine, without giving up Christianity?

B. The Scriptures no where say, that Christ was our surety. They say "By so much was Jesus made a surety of a better testament. Heb. vii, 25. Now a surety of a Testament, covenant or bond, is very different from a surety of a debtor.

A surety of a bond is always connected with him, who gives the convenant or bond. God gave us the covenant of promise, confirmed by his word and oath. But so great was his mercy, that he gave his Son to be surety, or confirmer of the covenant, in order to remove all doubt from our minds. Jesus was or became indeed a confirmer, by all the wonders of his life, death, and resurrection. Christ is therefore God's surety, being connected with him in the covenant. This gives no countenance to the system of suretyship as now practised.

C. Indeed brother you have suggested to my mind a new idea, yet it is so plain I cannot deny its correctness. How do you make it appear that Christians are wrong in being sureties one for another.

B. D. F. G. are christian brethren in one church. D. very much needs a piece of property in the possession of F. which F. can well spare. D. has not the money in hand; but tells F. all his prospects for getting

it at a certain time, when he will pay him the stipulated price, if not providentially prevented. Says bro. F you must make me sure. Says D. I cannot farther than, my prospects go ! of which I have informed you fully, and truly. But says F. if bro. G. who is present will become your surety, and will agree to pay me the the full amount at the specified time, if you should fail, you shall have the property. G. replies, brother, you know his prospects as well as I do. I believe brother D a christian, and therefore he is honest and will not lie. You also are bound to believe this, or surely you cannot profess honestly to have fellowship with him. His prospects for getting the money are good, and if providentially favored he will pay you. But if he fail by adverse providence, he cannot be guilty in the sight of God nor man. Now what more do you wish? Says F. I wish you to pay it, if he fails.

But, says G. what right have I to lose so much, more than you? Do you wish me to lose because providence was adverse to our brother. But if our brother should be unable to pay you according to promise, then bring the matter not before Cæsar. but before the church, and let them investigate the whole matter. If he is judged to be able to pay, and will not, then let the church exclude him as a dishonest unworthy member. D when excluded then comes directly under Cæsar's jurisdiction; let F now complain to Cæsar, if he choose. If D's prospects have been providentially blasted, and he be therefore unable to pay, the church should therefore see that F shoulc not suffer all the loss, but should in charity assist their poor unfortunate brother to pay the debt, at least in part.

C.—This would be a christian act truly. But brother B. is it right that a Christian should require a surety in any case of any one, whether he be Christian or not.

B.—If the principle be wrong, the practice must be so too; equity forbids that any man should pay something for nothing. Though suretyship has been practised commonly from early ages, this is no reason why it is right. It must be sanctioned by divine authority, or it is wrong; especially when so expressly forbidden by infinite wisdom.

C.—Should not Christians speedily reform in this matter.

B.—Certainly, they should; and no longer be conformed to the world. It is a great evil under the sun.

C.—Brother, I have another subject under consideration, on which I wish to know your sentiments. It is, whether Christians should seek, or fill civil or military offices of State.

B.—Let us defer a conversation on this subject to another time, when I shall have better matured the subject.

C.—Agreed.

B. W. S.

CIVIL AND MILITARY OFFICES SOUGHT AND HELD BY CHRISTIANS.

B.—I am truly glad to meet you alone. My mind has been ruminating on a subject, concerning which I can come to no decision. It is clear to me that Christ's kingdom is not of this world. Its policy, its laws, its government and interests are different. Christ is king, and from him have emanated laws sufficient to govern his subjects, and to make his kingdom the kingdom of righteousness, and peace, and joy. This sentiment we have all professed to receive, and have therefore rejected all human laws, and man-made confessions of faith, as the rules of Christian conduct. I have been thinking. whether it is right for Christians to seek and

hold civil or military offices in worldly governments. Brother, what do you think?

C.—I think a thousand things on this subject, but have been afraid to give utterance to any of them. I fear I have not religion enough to enable me to bear the reproach and persecution to which I should be subjected, were I fully to disclose my mind on this subject. Fanaticism or ultraism would probably be imputed to me by many of my own brethren, and my name cast out as evil.

B.—Fear not; blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. The sanctuary, the church of God must be cleansed, and the time draws nigh. Happy the man who shall be instrumental in effecting it.

C.—Amen! The truth shall come, though death should instantly follow: I have been led to conclude that it is wrong for Christians to seek for, and hold offices in worldly governments. Two arguments have confirmed me in this sentiment. One is, the deleterious effects in those Christians, who seek for and hold those offices; and the other is, that the scriptures discountenance the practice.

It is a stubborn fact, that whenever a Christian seeks for, or holds a civil or military office in the governments of this world, he loses the savor of religion, his zeal, and ardent desire to promote the interest of Zion. He must mingle with the wicked, and conform in some degree with their spirit, and manners. His mind becomes alienated from God and his people, and he loses the spirit of holy contemplation and prayer. Instead of devoting himself to the study of the laws of the king of saints, and of regulating his heart and life by them, much of his time is necessarily devoted to the study of Cæsar's laws, especially that part of them which may particularly pertain to his office. We cannot serve two masters; either we will love

the one, and hate the other, or hold to the one, and despise the other. We cannot serve God and mammon; nor can we serve God and Cæsar, whose laws so widely differ.

B.—Well, but brother C—— is it not right that Christians should be legislators? Surely we should choose honest and good men, in preference to the contrary characters.

C.—What need have Christians of more or better laws than those given us by our king? Are not these sufficient to govern us? What right have Christians to make laws? Did our Lord ever authorize any uninspired man to legislate for his kingdom? To do it, is without authority--it is presumption. Is it not a virtual acknowledgement that the king's laws are defective and insufficient? Human laws, like their makers, are ever changing and varying as the wind. They cannot be made to suit the cases and interest of all persons, and sections of an empire; therefore legislators are always making and unmaking their laws. Hence continual jars, collision, strife and war. Even our best of human governments, for this very reason, is now tottering and unstable, and must ultimately submit to the divine government, and unchanging laws of our king, before it becomes right. Our laws equally suit all classes, and need no amendment; but remain as firm as the pillars of Jehovah's throne. The whole world are under obligations to receive and obey the government and laws of king Jesus; and wo to them if they do not! They will be treated as rebels.

B.--Well if it be wrong for Christians to become legislators, is it not also wrong for Christians to vote for, and make legislators?

C.—Undoubtedly; for the voter is the legislator through him, whom he elects as his representative.

B.--Cæsar's government might make laws to oppress us, and to bring us into great distress, unless some

of the Christians were in the legislature to check them.

C.—They did so of old, and the world is no better now, being led by the same spirit. All that will live godly in Christ Jesus shall suffer persecution; yet we must not be conformed to this world in its spirit nor practice. We never read of Christians in the Christian scriptures aspiring to be legislators, judges or executive officers, or that they were permitted to fill such worldly offices.

B.—Why, brother, what is the Christian's duty with respect to human governments?

C.—To be subject to them, and to all their ordinances, which do not stand opposed to our king's. In this case, whether we shall obey God or man, judge ye, said the apostles; and so should we, if for our disobedience death should be our lot. We must pay tribute to whom tribute is due; custom to whom custom; and honor to whom honor. We must pray for them, and so live and shine in our government, as to show its superiority over all human governments, and by this means engage others to receive it and be saved. It is by amalgamation with the governments of the world, that Christians exhibit so little light, and are so divided and hostile amongst themselves. Come out from among them, and be ye separate, saith the Lord, and I will receive you, and I will be your God, and ye shall be my sons and daughters. Jesus our great pattern was in the world—he took no part in human legislation—though solicited strongly, he would not be a judge nor a king in earthly governments. To follow him is our duty.

B.—Do you also disapprove of Chistians going to war?

C.—Our Lord once said, My kingdom is not this world else my servants would fight like the kingdoms of this world. Peter once in defence of his master, drew

his sword and smote a servant of the high priest. Peter, said the Lord, put up thy sword, for he that taketh up the sword, shall perish by it. The Lord came from heaven to make peace, not war. His laws are pacific, he is the prince of peace his kingdom is the kingdom of peace,—his subjects are the children of peace. Nothing appears so repugnant to the kingdom of heaven as war—Christians, who love as brethren, fighting against Christians with deadly hate! Christians whose duty and work is to save the world, fighting against the wicked, and hurrying them unprepared into eternal punishment. Is this to love our neigbor as our selves? As the laws of the kingdom prevail, and have their effect upon the hearts of mankind, war precedes. Hence we read of a period in future when the gospel shall triumph, that the nations shall learn war no more. They shall beat their swords into plough shares, and their spears into pruning hooks. Lord! hasten the happy day!

B.—If these things be true, the Christian world is truly in an awful state of apostacy! It is surely high time to think seriously and reform; for eternity is near. The world remains unconverted, and should engage the energies of all christians immediately. At another time I may trouble you farther on these subjects.

B. W. S.

A FEW EXTRACTS,

From the family library, a valuable periodical printed at Harrodsburgh Ky. by A Crihfield.

Part of a letter from A: Rains to S. Hatch on Temperance Societies.

I have, as yet, if I mistake not, seen but one scripture arrayed against us: it is this: "That the man of God may be perfect, thoroughly furnished unto all good works." This argues well. For as the Scriptures are

profitable for doctrine, for reproof, for correction, for instruction in righteousness, we may be assured, that they will administer a corrective, if we have gone astray; as they furnish us to all good works, they do also, of course, furnish us against all evil ones! We say, then, to our brethren, correct us—if we have strayed from the right line of rectitude, correct us by the scriptures.

"The corrective," it will be answered, "is in the scripture to which you have just referred." Well, "the scriptures furnish us unto all good works"—to the good work of joining the Temperance society—to the good work of operating through this institution, as well as the church, to save our fellow men from the horrors of drunkeness! Is it not a good work?—Let the *cheer*, in the countenance of the poor woman, a few days ago, almost a widow—her house a drunkard's hell, answer! Let the returning glee and prattle of her little ones answer! It *is* a good work! And does not love say, DO this good work?—love which fulfills the law—which, in practice, is the law and the prophets! "It is a good work," says the objector, "but let the church do it." Let the church I say, do all it can; and let not its efforts be undervalued; but as the great multitude of men are not in the church, and cannot upon Bible principles be got into the church, operate upon these through the temperance society; and as it is certain that this society can accomplish a great deal of good, that the church, as such, cannot reach, we say to the Christian, lay to a helping hand put your shoulder to the wheel;—your religion like its author, does good every where—Christian love says help this philanthropic cause; the Bible does not prohibit it; it is therefore consistent with the Bible; nay, even required by the Bible, if required by that love which the Bible inspires.—Thus, then, are you furnished, by the sciptures unto this good work.

But it might be said that, "upon the principle which I advocate, Christians becoming members of the Temperance society, the making of a human creed, for the good of the church, might also be advocated. Not at all—and for this obvious reason; *a creed is not good, but an evil thing*! The scriptures, therfore, furnish no man, no set of men, with right or liberty to make a human creed!—First prove a work to be good, then, and not until then do that work!

But says the objector, "I cannot bear the thought of being associated, in a temperance society, with the profane—with men in the practice of every species of immorrality." We are however, so associated, in the civil or political institute, and sometimes, which is worse, in the family institute; and even men of the church; are not always of irreproachable morals. These, it must be admitted, are considerations which furnish matter for bitter regret. But if we would wholly escape these associations, we must needs go out of the world. The genuine Christian philosopher, will use his best efforts to bear, with all becoming patience, the evil circumstance which he cannot prevent, and his best efforts to remove those which he can prevent. And as intemperance is a mammoth evil,—as it is an evil out of which almost all other evils grow, extra efforts should be made on the part of God's people to destroy this monster. We might add, that, at the same time, that many immoral persons are members of the Temperance society, it has a great multitude of members of high moral worth. And should we not remember that our sinless Redeemer left the bright abodes of glory for us—stooped from heaven to earth, was made in the likeness of man took upon him the form of a servant—became a sorrowful pilgrim in a world lying in wickedness, to achieve human redemption. I would say to my brethren, that while we should abhor all that is evil,

and cleave to that which is good, we should beware of the spirit of Pharisaism! I would also remark, in closing, that I have noticed, that the more iron jacketed, and lax sects of our country are the greatest opposers of the temperance cause! A hint to the wise is sufficient.

Yours Truly A. RAINS.

Cotihued From the Christian Paliadium.

CHISTIAN UNION.

Now, that Christian union has been increased, or more Christians united by Elder Stone's 'stepping forward,' and severing the bonds of union that did *then* exist between the Christians, for the sake of fellowshipping the Disciples. I have not the sagacity to see. He further asks, 'Did we by this step become Disciples, not Christians? I answer, most certainly, they became Disciples, for theywere on the foundation before they took the step, and of course Christians. They must by this step have *left* the foundation, and as they have not returned they are Disciples, or something else. Do not understand me that I think there are no Christians among the Disciples. I do most charitably hope there are among that people hundreds, who were hopefully converted to God before that 'kind of discipline arose, and that by embracing it did not so backslide as to lose the life and power of religon; 'while there are many, yea too many, who once enjoyed the life and power of religion, by embracing the cold system of water regeneration have become the worst enemies to Christian experience that the child of God has to encounter.

Br. Stone says, 'I am truly glad that you have not introduced opinions as tests of Christian union.'—In this, I think you are both too charitable. If the Bible is sufficient for faith and practice it should be refered to for faith, or opinion, as well as practice. In fact, *faith* is the mainspring of action. A man's faith regulates his action. For instance Br. Stone embraced the doctrine of the reformation—what was the result? Why, he stepped forward to embrace his new brethren, and left many of his old friends and spiritual children behind. So when a man embraces Shakerism, Mormanism, Universalism or any other ism, he acts according to his faith.—Surely you do not mean that we shall not, in any sense, make opioion a test of Christian Union.—Supposing Eld. Marsh was about to ordain a man to preach, would he like to know what doctrine he was going to preach? Most certainly he would.—Well, suppose he embrace the doctrine of Univeralism, or Mormanism afterwards, but lives the same humble life, would you still continue to fellowship him as a Christian preacher, or would you call him to an account for his heresy? I think that opinion should be made in some instances, a test of Christian union: for erroneous opinions will

soon introduce corrupt practices. It was a wrong opinion of the fruit of the tree of life that caused Eve to eat of it, and to give it to her husband: and we were commanded to take heed to ourselves, and to the doctrine. Let us take heed that we form no union with the unfruitful works of darkness, but rather reprove them.

DANIEL LONG.

Bellepont, O. 1841.

REPLY TO BRO D. LONG FROM PAGE 117

Bro. MARSH.--Bro. Long answers a query I had propounded, in these words. "Did we by this step, (stepping forward to welcome the Disciples) become Disciples and not Christians?" He with great confidence answers, "most certainly they became Disciples: (a name then not assumed by any as a family name!) for they were on the foundation before they took the step, and of course Christians." I will propose him a query. Did the Christians of the East by stepping forward to fellowship and unite with the rantizers of North Carolina, become Rantizers and not immersionists?--But he may say, they were called *Christians!*--So I may say, this was the name by which the Disciples wished then to be known, and by which they wished to be called. The *name* Disciples, is repudiated yet by our brethren in Kentucky, where we first united; nor will they wear any other name than Christian, as a family name.

But my old brother says, (the W. Christians) must by this step have *left* the foundation; and as they have not returned, they are Disciples, or something else. "This is an extraordinary sentence.--What foundation have we left? No man in this enlightened day will say, the Bible; for as remarked before; we acted in perfect accordance with that Book. I have just learned from the March no, of the current vol. of the Palladium, what Bro. Long means by the foundation, he so frequently adverts to; it is the Christian Palladium! He tells us, "The general association have made

great sacrifices," for the praiseworthy purpose of uniting the Christians in the United States under one banner, the Palladium, and its auxiliaries.—And is the Palladium the Banner under which all Christians in the United States must unite! If not, they must be considered as off the true foundation! Now I ask. Was not our original foundation, the Bible alone? And did we not stand on this foundation many years before the Christian Palladium was in existence! Has bro. Long—have the Eastern Christians put the Palladium in the place of the Bible? Have they made of it a pope, to be the centre of union? And will they reject all who do not unite under this banner?

Now it is well known that the union between us and the Disciples took place, before the Palladium existed, and therefore we stept not off this foundation, never having been on it. Human creeds have always been the cause of disunion; and if our brethren do not take care, they will find it to their sorrow to be true. Already there are strong indications of it.

It is cheering that brother Long is so *charitable* that he hopes there are some christians among the Disciples! but they are such as were converted before Discipleism arose.—and even these have backslidden by embracing the cold system of water regeneration, have become the worst enemies to Christian experience, that the child of God has to encounter. "Who would have thought that such a sentiment could flow from the heart and pen of so charitable a man as brother Long! And who would have thought that bro. Marsh would have indorsed it! O Spirit of party, what evil hast thou done!

With respect to making opinion the test of Christian union, I leave that to you and brother Long to settle between yourselves.

I am grieved, brother Marsh, to see such an unchristian temper manifested by you, and others against the

Christians of the west. While this temper exists, all hopes of Christian union evanish; I may not live to see a better state of things," I have come to this conclusion with old John.—*If* we walk in the light as he is the light, we have fellowship one with another." This is the ground work of that Christian union, which is only desirable.

I have now redeemed my pledge by answering bro. Long. I bid you, bro. Long, and bro. Carr, and all my Eastern brethren, farewell. I die, and shall see you no more, till we meet at the judgement seat. I leave you with love, and hope to meet you all in the same spirit in a better world, where partyism will forever cease. It is better for us to err on the side of charity. Take from your old brother a last word of advice. Little children, love one another and see that you fall not out by the way.

B. W. S.

P. S. I really fear there is more disputation, and noise about the Spirit, than there is peace in the quiet possession of it. A person may be very zealous and noisy in treating the doctrine of divine influences, and be himself entirely destitute of them: for where brotherly love, and Christian unity, are wanting, and opposed, I shrewdly suspect there is rottenness at the core.

B. W. S.

For the Christian Messenger.

Dear Brother Stone:

Being at leisure to day, I concluded to write an answer to your late letter to me, but I have searched diligently and cannot find it. However in that letter you promised a further explanation in the next number of the Messenger, which I find in your piece headed "The way of salvation." Therefore I shall communicate a few remarks on that dissertation. When I wrote the letter to which yours was an answer, I entertained the idea, from your writings generally and particularly from your remarks on a piece written by brother B. F. Hall that there was

little difference in our ideas on [illegible] of baptism. You quote from bro. Hall as follows, "Truth first takes effect on the heart, totally eradicating the love of sin, and producing in the mind love to God—bringing about a perfect reconcilliation of heart to God &c." This is spiritual salvation. "Yet my good brother Hall admits there is another salvation disconnected with this, which is pardon. This second salvation is to be obtained by the means of baptism." On which you remark. "The idea of this spiritual salvation existing in us without pardon, or the second salvation, or salvation from a state of sin, is a novel invention." Again you say, "I certainly must object to the idea of spiritual salvation existing in any man, and yet that man destitute of pardon." I fully acquiesce with your views on this point. "Love is the fulfilling of the law." "And every one that loveth is born of God and knoweth God."—John iv 7. And reconciliation of heart to God, implies peace with God, and of course being justified by faith. Yet those called reformers in this country, teach that a sinner must be changed in heart and love God, and most of them, that he must pray to him for mercy, in order to be a proper subject for baptism. Which appears to me inconsistent with the idea of pardon being suspended on the act of baptism. If a sinner asks in the name of Jesus believing, God will answer, "He is ready to forgive, and plenteous in mercy unto all them that call upon him," Now is the accepted time and day of salvation. Surely Jesus intended to teach the readiness of God to forgive a praying penitent, by his parable of the Pharisee and the Publican. The latter was pardoned instantaneously in answer to his humble entreaty. But if baptism is the appointed means of pardon. A sinner thus believing, if he asks torgivness of God, must do it in unbelief.

I presume that you believe in prayer before baptism, but as respects love to God and a change of heart your views are different. For the illustration of your motto "The way of salvation." You commence with 2 Cor. v 17. "If any man be in Christ, he is a new creature." We hence conclude, if any man be not in Christ he is not a new creature, Rom. viii 1. There is therefore no condemnation to them that are in Christ Jesus, it follows then that those out of him are condemned, unpardoned and not justified." After some additional remarks, you enquire "What is heaven's ordained plan to bring us into Christ? You answer "a part of this plan is baptism, Gal. iii 27, For as many of you as have been baptized into Christ have put on Christ." Now bro. Stone though I have always paid a deference to your judgment and understanding, and have generally read your writings with pleasure and profit, yet I must dissent from you as to the sense of this scripture. From this epistle to the Galatians, and in particular from chap. iii, 26—28 it appears to me, that they were the children of God by faith in Christ Jesus; before they were baptized. In their baptism they bore an open testimony of their faith in and alliance to him, and put him on as their head and leader, and were baptized into his body, being thus recognized as his disciples and members of his church. This sense I think is confirmed by 1 Cor. xii 13, which you have also quoted, "In one Spirit ye are all baptize into one body." The apostle was treating of the gifts and

operations of the Spirit, and thus concludes. "For by (in or under the influence of) one Spirit, ye are all baptized into one body."

Judaizing teachers had endeavored to lead the Galatians to seek justification by the deeds of the law. Ch. ii 16, the apostle teaches explicitly justification by faith in Christ. 3 to 9 He refers them to Abraham as a witness or pattern and v. 26, says, "For ye are all the childre- of God by faith in Christ Jesus" Which is an inference drawn from the preceding argument. And verses 27, 28 he points them to their baptism as corroborating evidence of the truth of his doctrine; and in which the Jews and Gentiles were blended together, being baptized in the name of Christ, into one body and all one in him.

The apostle proceeds and ch. v-6 identifies or defines that faith by which they were justified, "For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision but faith which worketh by love." And ch. vi 15 proves that this is tantamount to *a new creature*," and consequently that they were in Christ. You also quote Rom. vi 3. "So many of you as were baptized into Christ, were baptized into his death". The doctrine of Paul in the epistle is in substance the same as in that to the Galatians. Salvation by grace through faith.

Read chap. iii 24 and onward, but I insert a few verses from chap. iv "Abraham believed God and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works. Saying blessed are they whose iniquities are forgiven, whose sins are covered. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.' This proves that we under the gospel are justified by faith and in the same way that Abraham and David were. And so the apostle concludes. v. 1, Therefore being justsfied by faith we have peace with God through our Lord Jesus Christ. To obviate an objection which he anticipates to arise from the doctrine of salvation by grace, he asks, ch. vi, 1 "Shall we continue in sin that grace may abound? God forbid, how shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Christ, were baptized into his death? Therefore we are buried &c.; Here the apostles design appears to be to impress on their minds their obligation to a life of holiness, from their baptism, in which they testified their death to sin, and their life to righteousness. Moreover they put on Christ as their head and leader, testifying their faith in his death, burial and resurrection of which baptism is a smybol. Verse 7, "For he that is dead is freed from." Of course: death preceeds the burial.

[*To be continued*]

REPLY.

Bro. Purviance:—I was pleased to find from the above communication for the Christian Messsenger,

that you fully acquiesced in this sentiment of mine expressed in a former number; "I certainly must object to spiritual salvation existing in any man, and yet that man destitute of pardon."

We also agree that this spiritual salvation is the work of the Holy, renewing Spirit.

We farther agree that a person may be saved by faith, repentance and prayer, without baptism; in the case of a person's ignorance of baptism as a duty, and in circumstances, in which it were impossible for him to receive it. But this is an extra evangelical work.

We disagree in this. I contend that God's revealed plan of salvation is one, and consists of faith, repentance or reformation, prayer and baptism. You leave out baptism in the plan, and contend that a person must be saved before baptism. The reasons for my faith, I have as plainly given, as language is capable of expressing—in the very words of inspiration. To these you are referred in my three last numbers, especially, in my replies to elders Bailey and Rogers. It would be unnecessary to repeat them.

We agree that faith, repentance and prayer, are indispensable to salvation, but I cannot dispense with baptism, according to God's instituted plan. We take them all, because God has enjoined them, and promised salvation to those who obey. You must acknowledge we stand on the safest ground. To reject baptism from God's plan, must surely be to accommodate the ignorance or prejudice of good, but erring men: or to make it accord with our former experience; because in our ignorance of it as a duty, God in mercy saved, and blest us. But because he saved us when in this ignorance, shall we presume upon his mercy, and insist that baptism is not necessary, when God has so expressly said, "He that believeth and is baptized shall be saved—and 'the like figure whereunto, baptism doth now save us.'"

You object to my expressed sentiment, that baptism is a part of heaven's ordained plan to bring us into Christ. Gal. iii. 27. "For as many of you as have been baptized into Christ have put on Christ"—Have put on his holy, meek and humble character and name. You dissent from my views of this text, and think they put on Christ as their head and leader. This my brother is a novel interpretation, and baffles all analogy. We may put on the clothes, or (metonymically) the character of a leader, but cannot put on the leader himself. You think from this passage, they were children by faith in Christ Jesus before they were baptized. My brother appears to have forgotten that children are things *born*, and how can they be such, till they are born of water and of the Spirit? Again I refer you to my reply to bro. Rogers.

When on this point, you show your agreement with me on another point, that the baptized are to be recognized as members of his church—being baptized into one body. My old brother's mind was absorbed in the truth when he wrote this. He should be careful lest he be branded a heretic, and voided. For many spurn with contempt the idea of being brought into the church through baptism. Christ, say they, is the only door into the church; as if Christ in person, abstract from his teaching and Spirit was meant! To be popular we must advocate the accommodating plans of the popular, never move a step from them, and avoid all collision with them. Bnt we have not so learned Christ.

Your lengthy dissertation on Galatians and Romans, and your deductions from them, I have noticed in my replies to Elder Bailey, to which again I refer you. One sentiment you have advanced on Rom. vi 1—5 to which I will give a short response. You say, "In which (their baptism) they testified their death to sin, and their life to righteousness.

Moreover, they put on Christ as their head and leader, testifying their faith in his death, burial and resurrection. He that is dead is freed from sin, of course; death precedes the burial." On this I will remark.

You say, In their baptism they testified their death to sin. Do you mean that when they were baptized into Christ's death, that his death was a death to sin—a spiritual death to sin! he having no more inclination, propensity or desire to *sin*? and that we are baptized into the same death to sin? Impossible, the Apostle in the same connection, speaking of Christ's death, said, In that he died, he died unto sin once, and in that he liveth, he liveth unto God. Do you think that Christ was once spiritually alive to sin, and Spiritually dead to God? and that he became Spiritually dead to sin, and Spirtually alive to God? What can induce you, and thousands more to call this spiritual death and spiritual life, when spiritual death is not once mentioned in the whole context? Let my brother turn to the greek text, and he will see the propriety of McKnight's translation of it. How shall we that are dead *by* sin; In that he died, he died by sin once; and in that he liveth, he liveth *by* God. The meaning certainly is, He was put to death by sin, and raised from the dead by the Father. The tyrant sin reigns to death, to kill all its subjects the whole human family, for all are under sin. Now, says Paul, How shall we who are dead by sin, live any longer therein. How shall we serve a tyrant who reigns, and delights, and revels in our misery and death?—This is the dissuasive argument against continuing in the service of sin.

Sin pursues all to death with rancorous hate; but that hatred rose to a boundless height against the Son of God, the very image and character of the Father, and put him to death. Every one baptized into him, are baptized into his death; such is the ha-

tred of sin to every thing in union with the Head, Christ Jesus, that they "May reckon themselves to be dead by sin; but (transporting thought) they may reckon themselves to be alive by God through Jesus Christ.—They were not yet dead, not yet crucified with Christ, but nothing more certain than death awaited them, especially at Rome, where the Christians were hunted for in the persecution of the Caesars to be put to death.—They stood in jeopardy every hour yea, said Paul, alluding to his persecutions, I die daily. The baptized in thousands were cruelly put to death, but yet thousands more baptized, and filled up the broken ranks, they were baptized for or in stead of the dead. All then who are baptized into Christ, are baptized into his natural death, to suffer as he did—to have fellowship in his sufferings, to be baptized with the baptism wherewith he was baptized.

"That like as Christ was raised from the dead by the glory of the Father (for he liveth by God) even so we also shall walk in newness of life;" in the resurrection to immortality and eternal life. Though we have not yet experienced the newness of life, or immortality, yet the time is so short, and the blessing so certain, that we may reckon ourselves indeed alive by God. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Your conclusion; that the death precedes the burial, is not in point. For we are buried with him into death; this cannot be the death unto sin, or spiritual death, unless we admit the horrid idea; that Christ was also buried into a spiritual death.

The parallel passage in Coll. ii. is decisive in favor of my exposition. "In whom (in Christ) ye are circumcised with the circumcision made without hands (spiritual circumcision) in putting off the body

of the sins of the flesh.—How was this spiritual circision, and cleansing from the sins of the flesh, or of the carnal mind; effected? He answers, "by the circumcision of Christ, being buried with him by or in baptism; wherein ye also are risen with him through thefaith of or in the operation of God, who raised him from the dead. Then by faith in the power or energy of God in raising Christ from the dead, we receive through baptism not only the spiritual circumcision, and cleansing from sin; but also the glorious hope of immortality; so that we may reckon ourselves alive by God, and risen from the dead. For says the same apostle in the same connection, "If ye then be risen with Christ (not from sin, but from death in the symbol of baptism) set your affections on things above, for ye are dead (symbolically by baptism) and your life, immortal life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory- you shall be like him, immortal as he is.

To be continued.

THE SECOND COMING OFCBRIST.

No. 2.

The time when he will come.

I will give the calculation made by Mr. Miller and others in the east; and leave the matter to be determined by the public. It is a subject worthy of all attention.

1. They begin their calculations from Dan. viii. 14. And he said Unto 2300 days; then shall the sanctuary be cleansed. By the sanctuary they understand the Church, as Heb. viii, 1—2. In the next Chap.(ix. 24,) Gabriel explains to Daniel this period; 70 weeks are determined upon thy people &c. till the death of Messiah. Now according to universal

agreement a prophetic day is a year—2300 days are so many years; and 70 weeks are 490 years. Now from the going forth of the commandment to rebuild Jerusalem was 457 years before Christ was born, and from his birth to his death was 33.—this number added to 457, makes 490, the time of his death.—490 taken from 2300 leaves 1810, and 33 years from his birth to his death added make 1843. At this time the sanctuary is to be cleansed. The wicked shall be destroyed, and Christ's second advent to take place.

Or from the going forth of the commandment to restore and build Jerusalem 70 weeks, or 490 years to the death of Messiah. From the birth of Messiah to his death is 33 years. This subtracted from 490 leaves 457 this last number of years before Christ, taken from the 2300 leaves 1843. The time when the sanctuary shall be cleansed.

2. The man of sin, and the little horn in Dan. vii, 25 mean the same thing, the papal power. This power was to continue a time, times and a half, equal to 3½ years, or 1260 days or years. At the expiration of this period, the judgment was to set, and they shall take away his dominion. To consume and to destroy it unto the end, when the everlasting kingdom is to be set up. They commence the beginning of the 1260 at the time when Justinian by decree constituted the Bishop of Rome the head of all the churches. This was in the year 538, before Christ. Add this last number to 1260, and they make 1798. In this very year Berthier' a French general entered Rome, abrogated the whole papal government, instituted in its place a republican government, and carried the pope a captive, to France where he died the next year. Thus was fulfilled this prophecy.

The objection may be made. The papal system yet exists, and therefore the prophecy has failed.—

They answer, that it is not said that at the end of 1260 years that popery would cease to exist; but that they should take away his dominion, (this was done by Berthier in 1798) and to consume and destroy it unto the end. Popery, like a person in a consumption, has been ever since consuming, and will continue in this sickly state till it shall be utterly destroyed by the brightness of Christ's coming.

The wound inflicted on the pope, or the first beast in 1798 was a deadly wound. But Bonaparte healed the deadly wound, by decreeing that all should make an image to the beast, which had the wound by the sword, and did live. (Rev. xiii 11—17 Bonaparte was the beast with two horns, or two governments, being crowned emperor of France, and king of Italy. He restored popery, and made it the religion of his dominions. Popery is called an image of the beast; because it is ever since 1798 but an image of what it once was.

It is objected that the Mahomedan power must be put down before Christ's second coming.

Answer.—In Rev. ix. The angel of the bottomless pit, was Mahomet, as all agree. To the power of Mahomed it was given to kill all that had not the seal of God in their foreheads, but not to hurt the grass, nor any green thing, meaning the saints; but even over them was given power to torment them five months or 150 years. The commencement of which period was when they had one king, which was Othman, the founder of the Ottoman, or Turkish empire. This empire was established in 1299 A. D. to which add 150, it makes 1449. In this year the Greek empire expired, or become dependant on the Ottoman empire. The duration of the Ottoman empire over the Greek is limited to an hour and a day, and a month, and a year equal to 391 years and 15 days. Now as the first period, 150 years was fulfilled, being the onset of the

Ottomans on the Greeks, July 27, 1299. The second will be fulfilled in August 1840. This calculation was made by these brethren in the year 1839. Now in this very month and year all know the Ottoman empire ceased from its independence, having resigned it into the hands of Christian powers. Thus they have answered the objection against their views. It is at least plausible. Let all attend to these things, for they are important, and demand our most serious attention.

B. W. STONE.

P. S. I may hereafter resume the subject.

March 15, 1842.

Dear Father STONE—A great noise was made some time ago about "the name." I once thought that the word "Christians," Acts xi. 26, might have been given as a nickname, or in derision. But had this been so, it would have been intimated there. Now, when we look at the Greek word, *Chistianos*, in this passage; and in Acts xxvi. 28, "Almost thou persuadest me to be a Christian"; and in 1 Peter iv. 15, "Yet if any man suffer as a Christian," we find the Greek word in all these passages written with a capital *Chi*, as much as Pharisee or Sadducee are written with capital initials. Again, look up all the places where the word, "*Mathetes*," *a disciple* is found; it is not, in any instance, written with a capital initial. Would not this be evidence incontrovertible, and testimony irrefragible, founded on grammattical construction, that "Christian" was the true, the real, the exclusive name of a follower of Jesus, *anointed*, (as the word imports to) do the word and will of God?

May thy "last days" be thy best.

Thine in gospel bonds,

JOHN BOYLE.

We might add, that all the names of the different

parties in philosophy and religion are always written with an initialcapital, as *Stoics, Epicureans, Nicolaitans, Herodians, &c.* B. W. S.

Boon County Mo. April 13 1842.

On the 2d Lord's day in March, Bros. Boon, Lancaster and myself were in Fulton, where we met the teaching brethren generally of Callaway. We had a very interesting meeting. Nine noble volunteers were obtained for the Savior;(among them, was your old friend, J. Moseby). Since then a number of others have obeyed the Lord, Last Lord's day Bro. Wills was there with other brethren, five others confessed the Lord, and were baptized straightway.

A number of additions have been made recently to the congregation at Millersburgh, aud a good work is still going on, in Bro. Abm. Miller's neighborhood. The first Lord's day of this month, Bro Wills, and myself were in Fayette. Four or five were immersed on profession of their faith in Jesus. Bro. Boon was severely injured from a fall from a horse, and not able to participate in the meeting. Bro. Lancaster was with us, and expected to set out in a few days on a long preaching tower up the Missouri River. T. M. ALLEN.

Salt Creek De Wit County Illinois April 18, 1842.

Dear Father STONE.—Myself with old Brother Lindsay, and Brother Ryand, closed a three days meeting on the 11 inst, at Dillon, in Tazwell County. The result was, ten accessions to the Church of our Lord and Savior Jesus Christ. I feel Happy in saying, that the Church at this place is in a healthy condition and the Brethren are well united. I have just closed a two days meeting on Sugar Creek, Logan County, two happy souls united with the Brethren, by immersion and one by letter notwithstanding the Church at this place is so large; yet nothing but love, joy and peace, reigns amongst them they have built a large meeting house, Traveling brethren. would find a refreshing season, by calling and spending a few days with them. My dear Father? I remain yours truly in the Lord.

WALTER P. BOWLES.

Willingly would I gratify my brethren by publishing their long obituary notices, but so many are sent, that were I to publish all, many things more important to the community would be crowded out. I will notice them all, but in a compendious form.

DIED.—at her residence in Logan County, Ill. April 1 1842, sister Ann Craig, wife of Lewis Craig, in the triumphant faith of a glorious immortality.

Brother Foster and myself commenced a meeting on the Macoupin 10 miles above Carlinville, on Saturday before the third Lords day in this month we continued our meeting until Tuesday, the result of which was 15 confessions, 14 immersions, three additions of others that had been immersed. The prospects are still flattering for a number more to be added. I am your brother in hope of eternal life.

AUSTIN SIMS.

Georgetown Ky., April 8, 1842.

Dear bro. STONE.—The last 14 days I have been laboring in the good cause, at Shelbyville, Mt. Eden, and near Newtown at Griffiths meeting house. Brother Morton was with us the first 11 days at Shelbyville and Mt Eden, we gained 5 additions at Shelbyville and much good in addition, was accomplished at both places. On Monday morning the 11th day I rode home,(40 miles)to unite with brother Gano at the last named place. He had commenced the meeting on friday evening and fortunately continued till I reached him on Tuesday morning. We labored till Thursday evening and gained, during the meeting nine additions. At Mt. Elom, the Baptists kindly offered their meeting house to us and at Griffith's the Methodists manifested similar kindness and generosity. At the close of the meeting, some of them affectionatly extended their hands as a token of their Christian regard for us, and their approbation of the sentiments for union of Christians. We are all well, may the Lord bless you and yours. Most affectionately yours.

J. T. JOHNSON.

Pike County Mo. Feb. 15, 1842.

Father STONE.—I am now at Ramsy's Creek; I arrived here last night from Louisiana, at which place

we received by confession and otherwise thirty persons. We left them and the brethren rejoicing, and came hither. We shall set in to-day for a "hard pull a long pull, and a pull altogether," at this place. I find from constant observation, that Atheism is on the increase. Men are renouncing Deism and openly professing Atheism. I have seen and heard of more professed Atheists in the West then I had thought their was in the United States. The veil between Deism and Atheism is very thin, the transition is short and easy. Either Christianity or Atheism is true. There is no middle ground. All professed Christians must unite and give a living sample of their holy religion in their lives, or else infidelity and Atheism will rise on its ruins. The armies are coming into close battle. Let us put on our coat of mail, the Christian panoply, and fight the good fight of faith. May the banners of the cross soon stream from every door and neighborhood! And when we are dismissed from the battle, may you and I, and all soldiers, wear a wreath of immortality; may we eat of the tree of life, which is in the midst of the paradise of God. "Where seraphs gather immortality on life's fair tree, fast by the throne of God."

J. CREATH. JUN.

Georgetown, Ky. April 27, 1842.

Dear Brother STONE.—I have just paid a visit to Jeffersonville, opposite Louisville, in company with brother R. C. Rice, our evangelist. We were received by the brethren with the utmost christian cordiality, and for eight days we were engaged in a most interesting and heart-cheering meeting. The congregation was in a fine order and marched up to the battle in good style and fine spirits. Fifty additions was the result of our labors. We were compelled to leave for other engagements previously made. We gained between ten and twenty, from the Methodists, notwithstanding they kept up a meeting all the time, four from the Baptists, and one from the Presbyterians. The sects tremble.

J. T. JOHNSON.

THE

CHRISTIAN MESSENGER.

June, 1842.

VOLUME XII. NUMBER 8

For the Messenger.

[*Continued from page* 211]

I know it is argued from James ii. 20 &c. That works must be associated with faith in order to justification; and in proof the apostle cites the case of Abraham offering up his son. It is true, Abraham was thus justified, but there was no sin, no forgiveness in that case. He was then and long before in a justified state. The sum of the matter is this; With the heart man believeth unto righteousness—faith worketh by love—love leads to obedience And in that faith, love and obedience we must continue in order to be and remain justified and inherit eternal life.

I will notice your answers to the most prominent objections to your theory, which you have stated. OBJ.—"A change must be affected in the person before he is baptized. Yes a great change—not of heart but of life. This is effected by the force of truth." Now bro. Stone, I cannot comprehend how the force of truth, can change the life, and not the heart.

—"With the heart man believeth unto righteousness." Rom. x. 10. "When ye received the word of God, which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God, which worketh effectually in you that believe," 1 Thes. ii. 13. God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe, and God which knoweth the hearts bare them witness giving them the Holy Ghost even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts xv. 7—8. I might adduce much more scripture on this point; and I do think you must relinquish it, unless you can produce better argument and sustain it by scripture.

OBJ.—"A man must love his God, before he should be baptized." Which of the divine writers says so? I answer. It appears from Gal. v. 6, that faith which worketh by love, alone can avail any thing. Also 1. Cor. xiii. 2. "Though I have all faith so that I could remove mountains and have not charity I am nothing." "If thou believest with all thine heart thou mayest." It is implied that short of this, thou mayest not." Surely, faith with all the heart worketh by love. Beholding the love of God in Christ we are changed into the same image. We are re-

conciled to God. On the contrary, suppose that a sinner admits the truth of God's word: he believes in a judgment to come, he fears punishment and desires happiness. Yet he does not love God, nor the way of holiness. He is taught to reform his life, and be immersed for remission of sins. He obeys, goes into the water. Can you believe he will come up out of the water a new creature in Christ, "old things passed away, and all things become new?"

OBJ.--On your plan what will become of the unimmersed? They must be lost. What does the scripture say? I leave the unimmersed where the scriptures do; i. e. according to your exposition, "condemned, unpardoned, not justified." You say, "love, true love is the fruit of the Spirit, and shed abroad in our hearts by the Holy Ghost given unto us." This is heaven's confirming seal by which we have the assurance of our pardon and acceptance. But this belongs to them alone who are in Christ Jesus." And according to your plan to them alone who are immersed, because they alone are in Christ. Let me remind you of our meeting at Concord about forty years ago; and other places and times for years afterwards. None immersed: all out of Christ. Yet many abundantly blest, and filled with the Spirit.

You may say that the good Lord bore with our ignorance on the subject of baptism. True, but we believed in Jesus and loved God and one another, and were engaged in doing his commandments, according to the best of our knowledge and ability. And I believe that is God's plan of salvation, and in that way his people are, and always were, and forever will be blest.

After immersion was introduced among us, we lived in peace and brotherly love, (except a few who lacked forbearance, and went out from among us.) Some believed in and practised immersion, others believed and acted differently, yet forbearing one another in love, we endeavored to keep the unity of the Spirit in the bond of peace. And though union, union, is still the cry, yet while baptism for remission and other innovations, are so zealously urged that they are (or approximate to) a test of fellowship, the advocates of union may cry in vain and spend their breath for naught. I teach and practice immersion as a divine institution, but from the whole tenor of the gospel, I sincerely believe there is an error among our modern reformers on that subject: yet had they exercised proper caution and forbearance, peace and union might have been preserved. I know they use arguments which appear plausible, which I cannot notice now, but I am ready to meet them on any proper occasion.

DAVID PURVIANCE.

New Paris, Ohio, Feb. 28, 1842.

REPLY.

Dear Brother. You yet insist upon the doctrine of justification by faith alone. Why? Because the scriptures say, that we are justified by faith.--Do not the scriptures also say, that by his, Christ's knowledge, he

will justify many? Isai; liii. 11.—Do they not say, That we are freely justified by his grace? Romans iii. 24.—Do they not say, we are justified by his blood? Rom. v. 9.—Do they not say, that Abraham was justified by works, and not by faith alone? James ii. 21—25. Did you ever know of any person in ancient or modern times justified by faith, without repentance without prayer, without reformation? I trow not. Does my old brother blame me for saying that God's revealed plan of justification, or pardon, and salvation, is faith, repentance, or reformation, and baptism? But you insist upon faith alone. Why might I not insist upon grace alone? But on this point I have been sufficiently explicit in my reply to Elder Baily. With respect to a change of life and not of heart, I refer you to my reply to Elder Rogers.

You state a case. "Suppose a sinner admits the truth of God's word, he believes in a judgment to come, he fears punishment, and desires happiness; yet he does not love God, nor the way of holiness. He is taught to reform his life, and be immersed for the remission of sins. He obeys, goes into the water. Can you believe he will come up out of the water a new creature in Christ—old things passed away, and all things become new?" I will also ask you one question Can you believe that the 3000 Pentecostians were pardoned before they were baptized? If not, then they were not saved or made new creatures before they were baptized; for you cannot admit that a man can be born of the Spirit, & yet unpardoned. Can you believe that a person is a new creature, and yet out of Christ? Do you not believe with Paul that, according to God's plan, we are baptized into Christ—into his one body? Do you not believe that he that believeth and is baptized shall be saved?—or do you believe the inverted order. He that believes and is saved shall be baptized? With regard to the persons coming out of the water a new

creature; I answer, if salvation, and a new creature or a new creation are tantamount expressions, then, he that believeth and is baptized shall be saved, or made a new creature. I fear that my old brother's prejudices will lead him to cavil against simple truth. I know you would not designedly do it for life; yet unconscientiously good men have done it.

I had in a former No. said "I leave the unimmersed where the scriptures do." You are pleased to add, according to my exposition, I leave them condemned, unpardoned, not justified. This my brother certainly knows, I have never done. I have ever maintained that if they were judged according to God's one plan, that would be their state; but that in cases of ignorance of duty, and uncontrolable circumstances, God does save and bless them extra-evangelically. It is on this ground I have communed with such, and account them brethren in the Lord. But these and what follows in your letter are not arguments to the point. What saith the scriptures?

My brother thinks it vain to expect union, while baptism for remission and other innovations, are so zealously urged. So I think it vain to expect union, when these things are so zealously, and bitterly opposed. Both may be wrong. A few demagogues in religion, as well as in politics, may, and often do disturb a whole community. As long as partyism exists, so long will these evils be felt. Our days have nearly closed. Let it not be said that we died partisans.

I wish to fill my few remaining No's. of this Vol. with more useful matter, than the subject we have been discussing. I dismiss it, unless imperiously called upon to defend.

I am your old afflicted brother, and companion in tribulation. B. W. S.

DEFAMATION AGAIN.

In the Baptist Banner of the 31st. ult., I find a

letter from "*the Rev. Mr. Dodson*" to the "*Rev. G. B. Perry,*" (headed—"Revivals of religion. Campbellism, and A. Bailey's Lectures"—) and endorsed by the said Perry with high encomiums. The following extracts from this article deserve a place in the Family Library if it were for no other purpose than to show to posterity, how far some Baptist "*Reverends,*"(?) in the year of Grace 1842, can publicly presume on the ignorance and prejudices of their sect, and of the patrons and readers of the Baptist Banner.

We invite attention to the extracts.

"At Carrolton the Campbellites have had a great revival, if revival it may be called. A. Brown, formerly of Ky. was their proclaimer. He immersed about eighty, IN ORDER TO THE REMISSION OF SINS. I had imagined, that I understood the doctrine of the "reformation," but I must confess, that I never before comprehended so fully, either the doctrine, or the spirit of Campbellism, as here taught and practised. Brown denounced all sects and parties in his public harangues, and even annihilated Campbell himself. He professed to preach the *ancient gospel*; but how much of the ancient gospel he preaches may be seen from the following articles of his faith.

1. That man is not a depraved and helpless sinner.

2. A sinner should never pray, because there is no command for prayer.

3. The spirit of God never operates on an unimmersed person. Hence he needs not a change of heart. That the only account of a change of heart in the Bible is in the case of Nebuchadnezzar; and his was changed to that of an ox.

4. That all the sects are in BABYLON, and that there is no salvation without immersion.

5. That Christ has recorded his name in the water, and that any person who makes the good confession,

namely, 'I believe that Jesus Christ is the Son of God,' is a proper subject for immersion; and when so immersed, is pardoned and free from all past guilt.

The above may be considered a fair sample of their doctrine. And what is it? *Infidelity masked*, having a form of Godliness, but denying the power thereof. 2. Tim. iii. 5."

So writes the "*Rev. Mr. Dodson*" to the "Rev. G. B. Perry," and his Rev. Bro. P. thinks, that "it will be out of his (Brown's) or any other of the sect of 'Reformer's' power to obliterate the mark, which our clear-headed, and untiring brother Bailey has fixed upon him." Had this Reverend *truth-teller* confined himself to a statement of what he avers this A.(?) Brown taught, this notice might have been unnecessary. But he has identified the views in question with those of the party, who renounce all sectarian names, and call themselves simply Christians; whom, nevertheless he and his Brother Perry are pleased to stigmatize as Campbellites, although they admit that even, this Mr. Brown, refuses to recognize A. Campbell as his leader.'

So far, then, as the sentiments of the party are concerned, there is not a single one of the foregoing five propositions, that does not contain a positive falsehood, and some of them contain many falsehoods. In short there is not in all five, a single sentence, nor even a single clause (except *three*) that does not contain a separate and distinct misrepresentation of the sentiments of the party.

These falsehoods, too, are generally constructed with considerable ingenuity, so as to keep out of view the nakedness and deformity of that "*Orthodoxy*"(?) to which the *ancient and apostolic Gospel* stands directly opposed. For instance, the 1st. Prop. charges us with affirming—"That man is not a depraved and helpless sinner." Why not candidly state the truth,

that we affirm, that man does not come into the world "*totally depraved*," as "orthodox" creeds teach; for then, Jesus must have meant, 'Except ye be converted, and become (TOTALLY DEPRAVED) 'as little children, ye cannot enter into the kingdom of God.'

Again—the 2nd. prop. charges us with teaching, that a sinner should never pray, because there is no command for prayer. Why not tell the truth, and say "A sinner has no encouragement in the Bible to pray in *unbelief* or *disobedience*"—for 'whatsoever is not of faith is sin'—and he alone is encouraged to pray who "lifts up holy hands, without wrath and doubting;" which cannot be done in *disobedience*.

But it would not suit the Rev. gentleman, thus to state our sentiments on these topics; for not even he would have the hardihood to contradict them, when thus fairly stated. However, time would fail me to expose all the misrepresentations in these five propositions. We must therefore leave them, and hasten to another extract.

"It may be proper here to state that Eld, Bailey incurred their displeasure, in consequence of a course of lectures delivered against the doctrine of the pretended reformation.

Some of the points set forth by Eld. Bailey were the following:

1. 'That the doctrine taught by the Campbellites is ANOTHER GOSPEL.'

Comment. This position needs but one thing to make it undeniable. If Eld. Bailey were an Apostle his *ipse dixit*, on which *alone* the conclusion rests, would be authoritative, and from it there could be no appeal. As it is, however, the dogmatic assertion of an uninspired man will not pass for the law of Christ, except with the advocates of HUMAN, and consequently UNINSPIRED creeds. But probably he claims to be an Ambassador for Christ," and as such

his assertions require no proof. Let him establish this claim, and we have nothing farther to say.

2. "That man could believe before immersion. Hence he must be in a justified state before immersion. Here the speaker clearly defined repentance and faith; showing the difference between the mere assent of the mind to a proposition, and that 'faith that works by love and purifies the heart.' That no man could say Jesus was the Lord but by the Holy Ghost. 1. Cor. xii. 3. The speaker critically examined John iii. 5, and Titus iii: 5, showing clearly from the original Greek, that no reference was made to baptism, but to regeneration by the Spirit."

Com. Here we are *gravely* (?) told, 'that man *could* believe before immersion——and, hence he *must be* in a justified state before immersion.' What sage logic! Suppose we try it a little. Man could be baptized without faith, and hence the baptized *must be* in an unjustified state!! Argument would be thrown away on such crudities. We are unwilling to believe that Eld. Bailey could have advanced an argument so manifestedly inconclusive and absurd; and are rather disposed to think that his reporter has done him injustice, and that his argument probably was, 'that man could believe before immersion, and hence he *might* (not *must*) be in a justified state before immersion.' But even thus, when stript of its manifest absurdity, it would still be a gross sophism, a palpable *petitio principii*, [or BEGGING THE QUESTION.] taking for granted, that man is justified by *faith* ALONE, the very point at issue, and which is directly opposed to the express testimony of an inspired Apostle. James ii: 24.

As to the clearness of his definitions and comments, so much eulogized by his reporter, we have no doubt that they appeared exceedingly clear to his own mind, and perhaps even to logicians (if any were present,) as *clear as mud*.

3. "That Campbellism makes two plans of Salvation; for although none are truly regenerated unless immersed, and that the unregenerate cannot be saved; yet in charity they believe, that many unimmersed persons will be saved, ["Most cruel indeed!"]

Com. The foregoing needs no other answer than what appears on its unblushing face, viz. that it is *self contradictory.*

4. That the doctrine puts the keys of the kingdom into a man's hands, for if no one can be found to immerse a person who believes, he must die in his sins."

Com. This paragraph confounds present *assurance* of pardon, with *eternal salvation.* Even a *babe* in Christ ought to know better. Besides, when Jesus says, 'He that *believeth* and is *baptized* shall be saved' If those who are unable to be baptized must be lost, those who are unable to believe [including all infants] must perish likewise. Does Elder Bailey indeed suppose, that God would damn a man eternally for not doing impossibilities? His language fairly implies this.

"5. That immersion has the same effect, whether the person believes he receives pardon through the blood of Christ, by faith, or only in the water."

Com. If this be true, then *unbelief* is as acceptable in the sight of God, as *faith* can possibly be.

"6. That the doctrine of baptism, in order to procure remission of sins, leads to infant sprinkling."

Com. There is a small mistake in this same No. 6. which grows out of that exposed in No. 5.

It was not the doctrine; which we hold, viz. that FAITH, REPENTANCE AND BAPTISM secure pardon of past sins *through the blood of Christ.*, that led to infant sprinkling. It is manifest, that our position is as directly opposed to that of Paidobaptism. I should rather say, Paido*rantism*, as *truth* is to *falshood.* Paido-

baptism, which was afterwards changed into Paidorantism, originally grew out of Eld. Bailey's sentiment viz: "That immersion has the same effect, whether the person believes" *the truth*, or *does not* so believe.

"7. That the Campbellites were truly a SECT and that they had a CREED, and that it was a very narrow one, based not on the Bible but on a false view of the single text, Acts ii. 38."

Com. This proposition is a perfect parallel to No. 1. It lacks but one thing to make it undeniable, viz. that Eld. Bailey should be proved an apostle, or what amounts to the same thing, an "Ambassador for Christ." That Campbellites may be a sect, we readily amit; but that Christians, who renounce all sectarian names and leaders, are a sect, in the sense in which Eld. B. uses the term, would not be so easily proved. We admit also, that as Christians we have a CREED, viz. the BIBLE; but we deny that we either *have* or need any other. Will Eld. Bailey, or any other *creed-advocate*, inform us, whether a HUMAN CREED is INFALLIBLE, and whether a FALLIBLE CREED can be binding on the conscience?

But Eld. B. thinks we take a wrong view of Acts ii. 38. We believe, that Peter *means* what he *says* and what he says is so plain, that 'the way-faring man, though a fool, cannot—*need not* err therein." viz. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins &c." It is a great pity that Eld. B's reporter did not publish the arguments, by which he no doubt proved most conclusively, that Peter in opening the kingdom of heaven said one thing and meant another. Had those masterly arguments been made public, they would perhaps have materially aided his *creed-advocate* Paidobaptists brethren to prove, that, when Jesus said, "He that believeth and is baptized shall be saved,"

he did not mean THAT, but SOMETHING ELSE—such as, He that *is sprinkled*, whether he *believes* or *not*.

"The speaker was mild, kind, and affectionate, and we hope by the divine blessing much good will result therefrom.—*Elijah Dodson.*"

We hope so too. But our hope is founded simply in the consoling fact, that God "makes even the wrath of man to praise him, and restrains the remainder of wrath." To the pious and honorable of our Baptist friends it must be exceedingly painful to see their leading men thus publicly and outrageously misrepresenting the views of those, who are laboring with all their energies for the Union of Christians in order to the conversion of the world, that the Redeemer's dying prayer may thus be answered.

"Father forgive them; for they know not what they do."

JAMES SHANNON.

P. S. Will the Baptist Banner have the justice and magnanimity to give the foregoing an insertion and thus allow its readers to judge for themselves, having seen both sides? The same request is extended to the Religous Herald;—and if there be any other paper, that has inserted the article commented on, the request is designed to embrace them also.

J. S.

EXTRACT FROM ELDER J. HENSHALL.

Elder Henshall, my quondam worthy corrrespondent has made some just strictures on Elder A. Broadus' letter to bro. A. Campbell, edited in the Israelite of April 25, 1842. Among his remarks, my attention was particularly arrested to those that follow:

"Mr. B. has a postscript in which he says to the Reformers *Proh Pudor*; in English, *oh shame!* because he says we have fellowship with some who, "allow no more atoning efficacy to the blood of Christ than to that of Peter or Paul." Does Mr. B. charge such a view upon brother Stone? I believe brother S. does not go the *full length* of the scripture statement, but he is much farther from the view here ascribed to him!

We have fellowship with none who hold sentiments derogatory to the atonement. It is not above two years since we disclaimed fellowship with a preacher from the North, as soon as we found that he held unscriptural views, on the subject of the atonement of our Lord, and its homogenious race of soul destroying errors. *Proh Pudor*, then does not apply to us, nor does it raise a blush on our cheek! Faith in the death of Christ (in its atoning efficacy) and obedience to his commands form our bond of union; with those who deny the first, and refuse to obey the last, we have no fellowship."

I thank bro. Henshall for his kind, brotherly defence of me from what I call religious slander. In doing this good work, he has dropt a few expressions, which he himself on re-consideration will not approve. He says: "I believe that brother Stone does not go *the full length* of the scripture statement" (of the efficacy of Christ's blood.) The same objection has been frequently made against me near forty years ago—said they, "as far as you have gone you are correct; but you have not gone far enough." My answer then was what it now is, I go as far as the scriptures teach me, but no farther; for I dare not substitute speculation for truth. Does bro. Henshall mean by the *full length* of the efficacy of Christ's blood what Mr. Broadus means, or what the Westminster divines state? or what Mr. Fuller states? Does he mean that I have not gone so far as to show the powerful efficacy of his blood on God himself, to appease his wrath against us—to propitiate and reconcile him to us—to satisfy all the demands of law and justice against us?—that Christ as our substitute died in our room and stead, for the purpose of paying our debts, and thus procuring us pardon? Should he, like the orthodox world, have been led to this faith by the Bible, I should rejoice to be led there too by some benevolent brother; but I cannot be driven by *proh pudor*.

Bro. Henshall farther remarks. "We have fellowship with none, who hold sentiments derogatory to the atonement." Now there are various definitions of atonement. What is the atonement bro. Henshall

means? He answers. "It is the atonement taught in the scriptures." I ask again, What is the atonement taught in the scriptures? He answers, "Faith in the death of Christ, (in its atoning efficacy,) and obedience to his commands, form our bond of union; with those who deny the first, and with those who refuse to obey the last, we have no fellowship." Against these sentiments I have not one objection, provided we understand the *atoning efficacy* to be the cleansing efficacy of his blood by faith in the defiled sinner—or that the *atoning efficacy* means to *at-one* or reconcile us to God.

Yet I must confess I never knew that even this short creed of two articles only, was the bond of our union. Now this creed, like all others, must be enlarged by explanations of man. And as it has been made the test of truth, in excluding one brother; it may be done so again in excluding others. How dangerous it is to err here. If the brother, excluded, denied the atoning, or at-one-ing, cleansing efficacy of Christ's blood in man by faith, he betrayed his ignorance of religion practically as well as theoretically, and deserved not the fellowship of Christians. But surely bro. Henshall would not require him, or any body else to believe that the blood of Christ has an atoning efficacy on God himself. Mr. Broadus' *prah pudor* is a mere squib, but chaff shows the current of the wind.

B. W. S.

SPIRITUAL INFLUENCE.

I make a few extracts below from bro. A. Campbell's letter to Elder A. Broadus, on the influences of the Spirit. I do this to convince his opposers (if conviction can penetrate hearts shrouded in prejudice) that he does not deny the Spirit's influences, but in a lucid, full and scriptural light maintains them.

He says to Elder Broadus; "We both agree that the word is not the Spirit, nor the Spirit the word; But that as our word and spirit differ, so do God's word and Spirit differ.

That he (the Spirit) is promised only to believers, or the children of God, and not to wicked, unconverted men.

That he dwells in the hearts of the saints, and comforts them in all their trials.

That whatever influence he exerts upon the unconverted, he operates morally, and in no instance conflicts with moral agency. As to the *modus operandi*, you are not dogmatical; neither am I.

My public prayers for divine aid, spiritual influence, for all the graces of the Spirit, one might have thought, in the absence of other evidence, would have put to silence the ignorance of foolish and unprejudiced men. For with you I have always felt that, unless in the expectation of divine influence promised, praying is, in a great measure, an unmeaning ceremony.

So long as you argue not for an abstract physical influence, but for a spiritual, and direct influence on the heart through the truth, as the instrument of God's Spirit, you will find no just cause of dissent from my views for as the body without the spirit is dead, so a religion without the Spirit of God in the heart is dead also.

This we think is sufficiently explicit to satisfy all.

B. W. S.

April 29th, 1842.

Dear Brother Stone:

Since my last communication to you, we have gained eighteen more. Fifteen were added to the congregation at Hartford, Ohio county, Ky., Ten from the Baptists and five from the world. At Barren meeting house, Henderson, Ky., 2 by confession. And in Mor-

ganfield, Union county we gained one. Thus we go on in the midst of opposition and hope for better times.

R B. ROBERTS.

QUERY.—"Likewise the Spirit helpeth our infirmities for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for the saints according to the will of God with groanings that cannot be uttered." What Spirit intercedes and groans? R. B. R.

ANSWER.—All mankind are comprehended in two classes. 1. Who walk after the flesh. 2. After the Spirit. They are either in the flesh or in the Spirit. In the first or in the second Adam—in the old, or new man. To be in the Spirit is the same as for the Spirit to be in us. As verse 9, "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you." Now if any man have not the Spirit of Christ, he is none of his. From this we learn that the Spirit of God, and the Spirit of Christ are one and the same. The Holy Spirit which proceedeth from the Father and from the Son. We are also taught that the Spirit in us is the same as Christ in us. "And if Christ be in you &c."

Some think that the Spirit of God, and of Christ in us, means the holy temper and disposition of Christ; but I see no good reason here for this exposition, and why we should not understand it to be the Holy Spirit of God; for in verse 11, it is said. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he shall also quicken your mortal bodies by his Spirit that dwelleth in you." Now the temper and holy disposition of Christ in us will not quicken our mortal bodies, and raise us from the dead. This is done by the physical power of God, and not by the moral power of a holy temper. It is readily granted that in whomsoever the Spirit of God dwells, in him

also dwell these holy tempers and dispositions, for he bears the image of the heavenly. And, whoever have not this holy temper and disposition, have not the Spirit. They are inseparable. Hence the Spirit of adoption is the very temper of a loving child, and cries, Abba, Father; but this temper proceeds from the Spirit of God in us. Hence again vs. 16, it is said, "The Spirit itself beareth witness with our Spirit, that we are the children of God." This very loving, submissive temper in us, is a witness of our adoption. But this temper cannot exist in any one in whom the Spirit of God does not dwell, it is a fruit of the Spirit.

Verse 26. "Likewise the Spirit helpeth our infirmities." Without the Spirit of God how infirm, how weak, how helpless we are! He gives help to us in time of need. It was this Spirit in the apostles and martyrs that made them strong to endure persecution and death in its most horrid forms. It is this Spirit in Christians that supports them in all the ills of life, and causes them to triumph in death. It not only helps our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered. As this Spirit in us begets the holy temper of love, joy and peace, so it begets the disposition and spirit of prayer. It teaches us of all things—of our wants, the love of God, the mediation of Christ, and other comforting views of truth, called by Paul the Spirit of inspiration.

Often this Spirit of prayer intercedes in groans unutterable—God understands the meaning, and grants the grace we need. B. W. S.

For the Christian Messenger—No. 3.

An address to my Baptist brethren, containing reasons for seceding from them.

First. In the last number, (2) read "Robert Hall," on communion, page 132, instead of "Neal." It has

been a favorite maxim with the Baptists from their earliest origin, that Christians must have apostolic precept or example, for every thing in religion. See Booth's Paidobaptism examined wide. This is also a famous maxim with Puritans and Reformers, when arguing with Catholics. We shall proceed to apply the maxim to some things practiced by them, and ask for chapter and verse, and if they cannot produce them, they must justify us in seceding from them. Where is the chapter and verse in the New Testament for the denominational and sectarian name of Baptists? This is a name of your own selection—it is no nickname,—your enemies formerly called you Anabaptists, rebaptisers, from two Greek words, *ana* again, or re, and *baptizo*—to re-baptize. They also called you antipaidobaptists, *anti*, against those who baptize children. You responded, you were not rebaptizers, and asked your enemies to call you Baptists. They did so, after so long a time. We now request you to call us Christians, and not Campbelites,—or any other nickname. Treat us then with the same courtesy we do you, brethren. It will not do to plead the name of John the Immerser, or Baptist,—he is not the head or savior of the church. The Christian church was organized after the death of that great good man. See Acts 2. Christ is worthy of more honor than the Baptist. John the Baptist was not a greater man than Paul or Peter, and they would not suffer Christains to be called after them. See I Cor. 1 chapter. The names disciples, saints, brethren and Christians are all scriptural.

Secondly. Give us chapter and verse for your "advising councils," or associations, with all their parapharnalia of moderators, clerks, minutes, debates, questions and strifes. The fifteenth of the Acts will not justify all the councils of the Catholics, and of all the Protestant sects. The question debated and set-

tled, by that council, was under the direction of the Holy Spirit and the Apostles. You cannot say this of your associations. They are all generally conducted with much bitterness, disorder, and an unchristian spirit. Many of your preachers and people are disgusted with them, and acknowledge them to be useless and unauthorized of God. They have been productive of as much evil as good. Their tendency is to throw all the power into the hands of one man, and to destroy the independency of the churches. What associations did the New Testament churches attend? Who was the moderator of the seven Asiatic churches?

Thirdly. Where is the chapter and verse for all the different sects and parties of Baptists? Are these divisions, schims, and party strifes, scriptural? Which of the parties among the Baptists are we to consider the old fashion Baptists? Were the New Testament churches divided into as many sects as the modern Baptists? Are these divisions and sects among the Baptists of God or of men? Which? Are they pleasing or offensive to God? Are they to cease, or are they to be perpetual? When are they to cease? By what means are they to cease? Which party will go over to the others? What are the Baptists fighting themselves for? for the bones of Calvin and Arminius, two Paidobaptists.

Fourthly. Give us, brethren, chapter and verse for your various creeds, opinions and dogmas, such as the London and Philadelphia confessions of opinions; the terms of general union in N. Y. Walter Lollard, John De Wickliffe, Simon Menno, Morgan Edwards, John Leland, Abraham Booth, and all the old Baptists, say that the New Testament is a perfect rule of faith and manners, and ought to be used by the people of God—that it is the constitution of the kingdom of heaven. What human creed did the apostolic chur-

ches subscribe to? Was not the first human creed the Nicene, made in the year 325? How did the Christians of the three first and purest ages of the Christian church weather the ten pagan persecutions without a human creed? Was not this period the golden age of charity and Christianity? The secret of the whole matter was, they loved one another in deed and in truth—they were rooted and grounded in love. Love was the golden chain that bound them together. Love was the golden key that unlocked to them the royal palace of eternity, when their spirits escaped from the flames and tortures. J. CREATH, Jr.

CHRISTIAN EXPOSITOR.—Romans vii.

"The law hath dominion over a man as long as he lives."

How then could Paul say, We are not under the law, but under grace, and yet they were all alive? Were they under dominion to the law? Gal. iii. 24, 25. The translation is evidently wrong. It should be, The law hath dominion over a man as long as it (the law) lives; for the apostle in the same connection, in a few verses after, says, "But, now we are delivered from the law, that (law) being dead wherein we were held, vs. 6. He illustrates it by vs. 2, 3, For the woman that has a husband is bound by the law to her husband as long as he liveth; but if her husband be dead, she is loosed from the law of her husband. By the husband is represented the law; and by the wife is represented the Jewish nation, over which the law had dominion. So long as that law continued in force, or lived, so long they were bound to subjection to it. The woman would be called an adultress, if she were to be married to another while her first husband was alive—but after he was dead she

is loosed from the law of her husband, and therefore, may lawfully marry another. So the Jewish nation dare not be married to another, even Christ, till their old covenant, the law, was dead or annulled.

Vs. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ,—ye also, as the woman, whose husband was dead. The old husband, the law, was put to death by the body of Christ crucified. When he died he abolished the old covenant, and brought in the new. They may now be lawfully married to another, even Christ, who is not now dead, but raised from the dead, and dieth no more. The law, the first husband, reigned over the Jews as vassels and bondmen—it gendered to bondage. It enjoined much, but promised nothing of a spiritual nature. But the second husband rules in grace, meekness and love, and makes us partakers of his eternal favors—joint heirs of an eternal inheritance. We, by union with such a husband, like Sarah, bring forth fruit unto God, as love, joy, peace, &c. Also, Zion, according to prophecy, was to travail and bring forth children. As is the mother such are the children. Hagar brought forth bond children; but Sarah, the New Jerusalem, bringeth forth free children. O, how important that the mother be free, and legally married to Christ! and in complete subjection to him.

Vs. 5. "For when we were in the flesh." It is important to understand this aright. To be in the flesh, and to be in the spirit, convey opposite ideas. The first includes all the unrenewed children of Adam, who walk after the flesh, fulfilling the desires of the flesh, and are by nature the children of wrath. The second, includes all the renewed children of Christ, the second Adam, who walk after, or according to the Spirit. To be in the flesh is to be in the old man—to be in the Spirit is the same as the Spirit to be in us. "For ye are not in the flesh, but in the Spirit, if so be

that the Spirit of God dwell in you." "Now if any man have not the Spirit of Christ he is none of his." And to be in Christ is the same as Christ in us. "I in them, and thou in me, that they also may be one in us." To crucify the old man, and to crucify the flesh, are tantamount expressions. Rom. vi. 6. Gall. ii. 20, and v. 24.

The old man, or the flesh, or outward man, is crucified, and is dying a lingering death, till it shall ultimately be destroyed, or sink into the grave. As the outward man, the body of sin, or sinful body, (for the law of sin is in the members of the body) dies, the inward man is renewed day by day.

Now, says the apostle, "When we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto death." "The motions of sin"—Sin has no motion, life or strength, without the law. The law discovers or reveals sin, for by the law is the knowledge of sin—sin was dead before the law, but revived at its introduction—it had no strength without the law; for the strength of sin is the law. The law then gave life, motion and strength to sin, and worked in our members to bring forth fruit unto death.

To this view an objection is offered; Is the law sin, seeing it produces such consequences? Nay, says the apostle, I had not known sin but by the law. But sin taking occasion, (*amorphee*, strength: Schre:) by the commandment, &c. We have just seen how sin gets strength by the commandment.

Vs. 9. "For I was alive without the law once; but when the commandment came, sin revived and I died." Query. Was Paul ever alive, or did he exist before the law came by Moses? No: He is not speaking of himself, but personating the Jewish nation, which existed before the law was given by Moses. Comparatively, sin was then dead--but when the law came, sin was

revealed and lived, and the people died to all hope of salvation or goodness; sin by the commandment became exceeding sinful. B. W. S.

BRO. RANSOM'S QUERIES.

A brother R. wishes an explanation of Matt. xxvii. 5, 6 and 7, compared with Acts i. 18. In Matt. it is said Judas threw down the silver pieces, and went and hanged himself; and the chief priest took the silver pieces, and with them bought the Potter's field. In Acts i. 18. It is stated Judas purchased the field and falling headlong burst asunder.

Judas may have purchased the field, or bargained for it, but did not pay the money in hand. This is, and has been common in the world. Judas repenting of having sold his Lord, took the 30 pieces of silver and threw them down at the priests' feet. They having understood the contract of Judas for the field, went and paid the 30 pieces for it.

Judas hanged himself and the rope broke, and he fell down, probably from a steep precipice, and burst asunder.

He also wishes to know, whether Judas or Matthias is meant in Acts i. 25 "That he might go to his own place." I used to think that Judas was meant; but am now inclined, from the grammatical construction of the sentence, to think that Matthias is intended. The verse properly reads. "That he may take part of this ministry and apostleship (from which Judas by transgression fell, to go into this righteous or just place"—*the place* signifying the holy office from which Judas fell. When Matthias succeeded by divine appointment he became an apostle, and so was Paul an apostle to fill up the vacancy of James, who was beheaded. Thus the number 12 was for a while continued.

He wishes also an explanation of Mark iv. 11, 12. "Unto you it is given to know the mysteries of the kingdom of God; but to them that are without, all these things are done in parables. That seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them."

One great end of our Lord's errand into the world was to teach them the way of life. To effect this end he chose 12 unlearned men, and taught them the whole mystery, and sent them into all the world to teach, make known and confirm the truth. So it seemed good unto the Father of wisdom and mercy.

The Lord did not teach, and make known this mystery to all, but to those chosen men. To the rest he spake in parables or in dark sayings. By comparing Isaiah vi. 9, 10, Matt. xiii. 14, 15, Luke viii. 10, John xii. 37 and 41, Acts xxviii 25, 27; I have come to the following results.

1st. The people at that age were very carnal and ignorant, even the apostles were so blinded by tradition they could not understand the truth or mystery, that Christ should die and rise again, till the facts afterwards proved it, and when they had received the Holy Spirit, then the truth was made known unto them, and they remembered the words of the Lord. Had the Lord spoken ever so plainly they could not have understood, their hearts having been so gross.

2nd. From Isaiah, Mark and Luke, it would seem that the reason why our Lord spoke to the people in parables, was that they might not understand and be converted and healed. This sense of the language we cannot receive, because it contradicts the current sense of the scriptures.

3d. Matthew and Paul's language convey a more consistent idea. Paul explains Isaiah vi (from whom all the apostles quote) thus, Acts xxviii chap. Paul reasoned with the Jews from morning till evening, re-

specting this divine mystery, out of Moses and the prophets. But some believed not, and went away, after Paul had quoted and explained Isaiah, saying, "Hearing ye shall hear and not understand; seeing you shall see, and not perceive. Why? "For, or because the heart of this people is waxed gross, their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears and be converted and I should heal them." Thus Matthew represents the matter. The people voluntarily and wickedly shut their eyes against the light, and stopt their ears against the truth, lest they should be converted and healed. So sinners have done in every age. They come not to the light lest their deeds should be reproved.

4th. The text under consideration is a Hebraism, well understood by the Hebrews; but not so clear to us.

A sister offers Matt. xi. 12 for exposition. "The kingdom of Heaven suffereth violence, and the violent take it by force." I prefer the marginal reading as a better translation, and because it comports better with the rest of the scriptures. "The kingdom of heaven is gotten by force, and the violent take it by force." It was so in John the Baptist's day, and in every succeeding day since. The way into the kingdom is guarded by the world, the spurious church, the flesh and the devil to prevent any from entering—they neither enter themselves nor willingly permit any to enter. None but the violent, the bold and determined can enter. They must deny themselves, and press through opposing hosts in order to enter the kingdom. How many thousands for fear of these enemies never make one effort! How many thousands have started, but have failed and been lost? There is no safety without the kingdom. All out of the ark perished in the flood. Enter while you may. Time is short. The Lord will help you. B. W. S.

A LETTER FROM A SISTER TO C. KENDRICK.

Beloved bro. in Christ:

O that I could find language to express my present feelings! My peace is as a river! A sweet and heavenly calm has taken possession of my heart, and my greatest desire now is, to know what I can do for the lovely Savior and his precious cause. My Bible is no longer a sealed Book. Every line I read is gleaming with light, and each promise seems directed to me to encourage me to faithfulness. I am astonished at myself, or rather at what I have been! Surely stupidity is the besetting sin of our race. I have been an idolater all my life, "To the unknown God," has been the inscription. I have tried to believe, I know not what. I have worshipped an imaginary being, like unto men both mentally and physically, austere and tyranical, creating millions of intelligent creatures to crush beneath his iron rod of vengeance, for his own glory! And yet my benevolence would not let me believe it fully; for when I would take this view of God, I could not love him. For although he might deign to save, to think that many of my fellow beings,—created by the same Almighty hand—subjected to the same laws naturally, and in mental acquirements far superior to me—to think that their doom is fixed—that there is none to deliver! my heart would rise in rebellion at the thought. Oh the depth of the thick darkness that pervades our enlightened land! "Oh, that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain of my people!" That I might weep over the impassable barriers, thrown by those who profess to love Christ, in the way of immortal souls, and causing thousands to glide down the stream of time, into eternity, without a preparation to meet their God! My heart, and all my powers are drawn out after my fellow travellers to the bar of God. The harvest truly is great, but the laborers are few.

The true followers of Christ should say, "Let the time past suffice," it is time to arise from our lethargy—to awake to righteousness and sin not, to persuade and teach by example.

Bro. K. can you wonder that the prisoner, emancipated from the deep mines of Mexico--released from his bonds and darkness—set at liberty on our beautiful earth—permitted to drink of the pure fount that gurgles from its pebbly side—to inhale the fragrance of the flowery mead, and be fanned by the refreshing breeze,—can you wonder that his heart yearns for the release of the companions of his misery? I once thought it unprofitable and even wrong to dispute about religion. But I think differently . Paul disputed daily in the school of Tyrannus; and we in this day must "contend earnestly for the faith once delivered to the saints." 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' Let us cry aloud and spare not; for it is by the united efforts of the true followers of Christ, that the veil of superstitious mystery must be rent asunder. Do not wonder at my ardor, for I have writhed in agony under a system that could not produce peace! Although but a babe in Christ, I have tasted the sweets of a system founded in righteousness, and given by the Prince of Peace. Yes, and its extent is co-extensive with the fall, suited to the condition of *all*—the high, the low, the rich, the poor, the master, the servant, the learned and unlearned, *all, all* may come!! 'The spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst, come; and whosoever will, let him take the water of life freely. Oh, that I could persuade the millions that perish with hunger, to arise and come to my Father's house, where the servants have bread enough and to spare!

The struggle between life and death has been des-

perate; but I have been buried by baptism—planted in the likeness of his death—grafted into the true vine, and now knowing the side on which victory is attainable, it is only necessary to know duty and it shall be performed. I feel as no obstacle can hinder nor deter. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord —wishing to be an obedient child in all things, not fashioning myself according to my former lusts in my ignorance. The race must be run--the battle fought --the victory complete, if the crown is obtained. For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin.

Bro. K. were I to attempt to describe to you my past and present feelings, it would fill many sheets like this; but time will not permit. I will close, requesting an interest in your prayers. Remember me to sister K. with ardent desire to cultivate an acquaintance with her.

Yours in the strong bonds of Christian love.

Christian Family Library.

NOTICE.

To refresh the memory of our brethren in Illinois, and the adjacent States and Territories, we again announce that our annual meeting will commence on the last Saturday of August next, in the city of Springfield Ill. at which time and place all our brethren in the ministry, and messengers of the Churches, are requested to attend. We expect a number of foreign brethren there, T. M. Allen, F. Palmer, Boon and Lancaster from Missouri. We shall also look for brothers Matlock, Cole, Goodwin, and certainly, O'Kane and Combs of Indiana. We would gladly say, we expect bros. J. T. Johnson, Jas. Shannon, A. Chrifield, J. A. Gano, J. Smith, J. Rogers and the two Kendrick's and

Rice, but we have no assurance. We wish the brethren to come prepared to stay at least one week together. Will bros. A. Campbell and W. Scott attend?

B. W. STONE,
J. T. JONES,
D. B. HILL. } *Com. of Cor.*

☞ Will the Harbinger, the Evangelist, the Family Library, the Israelite and others please copy this notice.

FAITH AND ORDER.—I have said of some persons who overlook the spiritual nature of our religion and have neither the spirit nor character of christians, that they may be called FAITH-AND-ORDER men. Let not the reader imagine however, that I mean that such persons are more correct and scriptural in their faith and order than other brethren, for I mean no such thing. They are in fact generally less correct, less scriptural; they sometimes do not believe in the Holy Spirit being given to believers, they sometimes do not believe in prayer, they are therefore seen at the moment of prayer standing, not kneeling, and gazing upon all present as if they stood in a menagerie of wild beasts. While their notions of order extend to a strict attention to the ritual of Christianity, their obedience may be said to be positive rather than moral, and to be seen in ordinances rather than in a meek quiet spirit and a generous and loving behavior towards all saints and all men. Alas for such Pharisaism; "the Kingdom of God is righteousness and peace and joy in the Holy Spirit," and not in positive institutions merely.

The practice of standing while praying and of looking around on others on such occasions, as we see done in some congregations, is very unlovely and indicates great want of devotion. It destroys the worshipping appearance of the assembly. We ought carefully and prayerfully to follow him that leads in the holy ordi-

nance and say amen &c. as we feel our heart affected and our desires struck out and expressed in his language.--*Evangelist*.

EXTRACT FROM A LETTER TO THE EDITOR.

"I saw your worthy friends, brethren Fields, Cole, Hall, Little and Short. They were in good health and still on the field of battle. Fight on my worthy old brother, your crown is yet before, notwithstanding some reckless, heartless and truthless shafts are aimed at you by some of the orthodox, who ought to know better. It is deeply to be regretted that an aged servant of God should let loose his arrows on his fellow servant just at the moment of their departure to meet their Master. I can say, that it is as far from you, as any one, to say or imagine, that the blood of Christ is of no more value in salvation, than that of Peter or Paul, or of animals. Who values the blood of Christ most? he who holds that the New Covenant is confirmed by the blood of Christ; and that obedience is necessary to pardon; or he who will have it before?"

April 27, 1842.

Advertisement.

The Christian church at Palmyra, Mo. appointed a committee, Elders Jacob Creath and Enoch L. Hooton to make public the following statements of a certain botanic doctor, named William P. Torrence, a member and officer of that church, for the accuracy of which statements, she is responsible. On May 5, he eloped from Palmyra with another man's wife, Mr. William B. Tull—each forsaking their children and companions. Before his elopement, he had so gained the confidence of the brotherhood, that he induced some of them to be his security in bank, and in other instances, and left them to pay the debts. Other instances of swindling are stated. He is about 35 years

old, of a good countenance, sandy hair, fair complexion, and a round face. He will doubtless pass for a religious man, and impose upon the public. They are therefore cautioned against his deception and hypocrisy. It is believed, he will go to Canada, or to some of the large eastern cities. J. L. PEAK, *Ch'n.*

J. CREATH, JR,
E. L. HOOTON, } *Committee.*

The whole documents sent for publication are too lengthy for insertion. Yet they shall be carefully preserved, and produced if ever it should become necessary. EDITOR.

Religious News.

Georgetown, May 20, 1842.

Dear Bro. STONE—The second Lord's day in this month, I spent with bro. R. C. Rice, at Lawrenceburg Ky. Within a few days we obtained 13 additions. I was so afflicted with the toothache that I was compelled to cease and return home. The meeting was continued by bro. Rice until Friday night—he gained 17 more additions, making 30 in all. The meeting was to be continued by brethren Crihfield and S. Hatch. Bro. Rice repaired to New Castle, and united with several of the brethren there and gained 21 additions.

Bro. Gano was laboring at Antioch; and as soon as I could, I repaired to his assistance, and labored hard for several days. We gained 16 additions to the good cause; and great good was accomplished in other respects. While I was at Lawrenceburg, I heard that C. Kendrick had a most triumphant meeting near Stanford, having gained about 100 in ten or twelve days.

Bro. A. Kendrick has had fine success at Louisville within a few days past. I feel greatly rejoiced that we have such young men in our ranks as A. and C. Kendrick, and R. C. Rice. Their labors have been

greatly blessed; and I hope they will ever be humble and feel their dependence upon God. We must shortly pass off the stage of action, and it is a great consolation to know that we leave behind us able defenders of the Faith. May the Lord bless you in your old age. Most affectionately yours,

J. T. JOHNSON.

Bro J P Lancaster of Fayette Mo. writes May 25, 1842, that he has just returned from a tour of six weeks preaching, in which time 35 were added.

Bro J Harsh P M at Spencer Ia. writes May 31 that the good cause of our Lord and Savior is prospering in this country. A meeting had just closed in Spencer the result of which were 8 additions. Bro J T Johnson was the laborer. He says he never witnessed such an interest among the people on the subject of religion before. In the bounds where he labors there have been 80 additions within three months.

Bro John Bussell of Clark county, Ill writes May 26, that the cause of the Lord is prospering in Jasper county, Ia. In Sangamon county Ill. on Richland, 8 or 10 were immersed last week; and 2 on Apple Creek.

It was stated in our last No. that bro. John H. Hughs of Mo. was dead. We are glad to say, that our information was not true. He is yet alive and well, though he had been apparently near to death.

Ed.

At Ramsey's creek, Pike county, Mo. through the labors of bros. Jackman and Cox, in April last, there were 19 additions; and at the same place, about the middle of May, there were 12 more added under the labors of bros. Jackman and Livy Hatchitt.

Bro. Js. McHatton's own correction of a mistake of a meeting at Burlington, Ky.

Leesburg, Harrison county, Ky. May 14, 1842.

"Some months since, I met with bro. Solomon C. Perrin, of Colemansville, in this county, and he informed me that he had heard from a

meeting of bro. Holton's at Burlington, and the circumstances that caused said Holton to visit Burlington, were these: A citizen of said place invited bro Holton to visit their town and preach for its citizens: and by way of making light of what bro H. could do, (as bro. P. supposed) he, the said citizen, would give bro H. a certain sum for every convert he would make. Bro. Holton went to Burlington, and gained the inviter, the very last citizen of the place: from which I suppose to be the last citizen of the town, instead of the best of those who did submit, and as bro. Perrin designed to be understood, and the number instead of 1000, or 1500, is about eighteen. You may please have this attended to as early as possible, that I may be acquitted of undeserved censure."

J. L. McHATTON.

Bro. Geo. W. Elly, an Evangelist, in a letter to bro Crihfield, gives us cheering prospects in the Green River country, Ky. He, with bro J. T. Johnson, grined [illegible] the 1st of November—and in October he gained 96 more. Of this number 26 were Baptists, 3 Presbyterians, 4 Methodists and 1 Seeker. Since October, three congregations have been formed—one at Russelville, one at Hopkinsville, and one six miles south of Franklin. He adds: "The cause of Christian Union is gaining a strong hold on the minds of the people. We should never lose sight of that most glorious theme in our addresses to the people.

At a meeting in Hopkinsville, Ky. about the 1st of May, 71 were added from the last accounts—the meeting was then still in progress. The preaching brethren there, had sent for bro. Crihfield and Sermon to come and assist them. "According to request," says bro. Crihfield, "we started to the above place, and arrived there in the afternoon: but on the way we became so indisposed, as to be unfit for operations." Strange! that both should be taken sick at the same time, unless an epidemic prevailed. But that indisposition did not entirely prevent them from labor: For, says bro. Crihfield, "we were able to deliver two short discourses on Lord's day." I hope that by this time they are well.

Bro. Carroll Kendrick writes to bro Crihfield, April 26, 1842, "During this spring and past winter, we have had about 150 additions where I have been laboring."

In Jacksonville, Ill, about the middle of May, by the help of bros. Wm. M. Brown and Js. Ross, we have had an addition of about 30.

The 1st No. of vol. vi. of the Christian Messenger, edited by Js. Wallace, in old England, is gladly received. Also the first no. of the Investigator, edited by Doc. John Thomas, St. Charles, Kane county, Illinois. In this no. he has made some extracts from Lewis C. Todd, formerly a Universalist preacher and editor, but in 1833 renounced the system of Universalism, and published his renunciation.

Bro. W. M. Brown has just closed a meeting at Princeton in this county, (Morgan,) there were about 20 additions.

THE

CHRISTIAN MESSENGER.

July, 1842.

VOLUME XII. NUMBER 9

AN ANCIENT FRAGMENT

Of a letter written by the apostle Paul, A. D. 57, found in the Bodleian library some time ago. Though acknowledged genuine by all the clergy, and found in all their libraries, yet it has been strangely overlooked and neglected by all the modern preachers of all denominations. The reason of this may be, because it condemns their practice and spirit. The fragment gives an account of the privations and sufferings of the ancient preachers, and the temper with which they bore them. It is written in Greek, and correctly translated, as follows:

"Even unto this present hour, we both hunger and thirst, and are naked, and are buffetted, and have no certain dwelling place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the earth, and are the offscouring of all things unto this day."

REMARKS.

"Humph!" says one, "These men were beside themselves—they were weak, despicable fools." So the people thought and spoke of them at that day. And, indeed, judging after the manner of worldly men, their conduct was a confirmation of the charge; for what man of the world, except a fool, would thus act, with-

out any prospect, or hope of wealth, honor, or any valuable consideration on earth?

Another says, "The preachers of this age have an easy time, compared with those ancient pioneers of the world." Yes, truly, they have. But if the modern preachers were as full of the same spirit as they were—if they were as faithful and obedient, as they were; if they felt the weight of souls at heart, and loved Christ and his cause as they did; if the world was under their feet, as it should be, and was in fact with them—if, like them, they sought not the friendship and honors of this world; then would the modern preachers act as they did, and be reviled and defamed, and called fools as they were.

The ancient preachers had the word of God in their heart, as a burning fire shut up in their bones; they were weary of forbearing to go out in the world to call sinners to repentance, and salvation; they could not stay at home, and see their fellow creatures dying without hope and God in the world. Modern preachers have the word of God also, not so much in their heart, as in their head, or in their pockets. They go and preach or read; but can fire and warmth be expected from icebergs?

The ancient preachers, constrained by the love of Christ—by the love of souls, flew on wings of zeal to distant cities and countries, and proclaimed salvation to the listening crowds, with great earnestness and solemnity. When their money was expended, their scrips empty; when hunger and nakedness invaded them; not discouraged, unwilling to leave the anxious crowds, they resolved to continue among them, and to labor with their own hands to get the few necessaries of life. Not money, not honor, not fame, but the salvation of souls was their object. Do our modern preachers act so? Will they preach without money? Will they labor with their own hands to sup-

ply their wants for the favor and privilege of saving souls?

An anecdote just occurs to my recollection. At a convention of preachers some years back, a young clergyman, in conversation with several more, was felicitating themselves on the brightening prospects of the church. They had so many colleges—so many theological schools—so many students of divinity—that in a little time the Church would overspread the entire land. Then will heretics cower and disappear. He then named a troublesome old heretic—he is old, and must soon die, and then the heresy must cease. An old preacher was listening to the young one, and replied; "Be not too sanguine—though the old fox die, yet there are a number of young and sprightly fellows busily and zealously preaching through the land, with not more than twenty-five cents in their pocket. Such are not easily put down, nor discouraged." O, that such reproaches were common among us! Then would religion smile in our land.

The ancient preachers, so far from being caressed and enriched by the people, were frequently buffetted for their plain warnings, their loving admonitions, and kind reproofs. They meekly and patiently endured the pain, and rather rejoiced that they were thought worthy to suffer for their Lord. But our modern preachers are very rarely buffetted for such plain and pointed preaching. They wish not to rasp the feelings of sinners by preaching truths that might excite their fears and disturb their peace.

Those (the ancient preachers) had no certain dwelling place, being persecuted and driven from place to place by the Christ-despising world. They labored with their own hands for a coarse sustenance; being reviled, they blessed; being defamed, they entreated; they were made as the filth of the earth and the offscouring of all things. Do modern preachers act thus?

Do they not return reviling for reviling? Defamation for defamation, either *viva voce*, or with the pen dipt in the poison of asps? *Proh pudor!* To such a height is the false idea of honor risen, that the preacher who would not retaliate reviling for reviling, would be considered pusillanimous, and unworthy of respect; but for retaliation he is lauded to the skies by all, but by the meek and humble Christian.

Those ancient worthies, by such a course, conquered and rescued from ruin, millions of their fellow creatures. By such preachers, pursuing such a course, the world must again be conquered, if such conquest be ever made. O, that such a troop might quickly arise, and give an example of pure christianity to the world!

I am now standing on the edge of the grave, and daily taking a retrospect of my past acts, and the acts of my preaching brethren, for more than fifty by-gone years. I look into the grave, and see the prostration of pride, grandeur and honor. I look around and see millions of deathless souls borne swiftly on the wings of time to the gates of hell. I look into eternity, and see the destination of the human family. How short our life! how vast is eternity! We have but a little time allowed us to make preparations for an eternal home—but a little time to profit our fellow creatures. We have no time allowed for angry debates, wrangling and disputation. It is high time to awake out of sleep, and to shake ourselves from the defiling dust of past ages. Let us endeavor to pluck our poor, blind fellow men, as brands from the burning. Let self sink at the feet of Jesus. Let him, and his glory, and the salvation of souls be your polar star. Preach the word, and let fine theories and speculations alone. Go straight forward in God's truth. Act so as to please your Master, irrespective of revilers and calumniators; turn not aside from your work to notice them—act like

the ancient preachers above described, and like them you shall be blessed at the coming of your Lord. Amen. B. W. S.

THE CHRISTIAN EXPOSITOR.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," &c. 1 Cor. ii. 9.

The things spoken of in the text cannot mean the plan of salvation, the way of life, the precepts of Jesus, his institutions, nor the path of holiness, as revealed in the gospel. These are prepared for all the world, and to be preached to every creature, whether they love him or not. But, if these, when revealed, cannot be known by the natural man, as it is often suggested, then it would be useless to preach them to him. If they cannot be received by natural men, then they cannot be believed by them, and therefore, can produce no effect upon them. If a man cannot know and believe the truth until he is made spiritual, then this work of being made spiritual is effected without the knowledge and belief of the truth, and consequently without obedience to it—it must be effected by an extra work, or operation of the Spirit.

But the text says, the natural man receiveth not the things of the spirit. These things are said to be the enlightening, quickening, renewing influences of the Spirit. If he cannot receive these things of the Spirit he must remain forever a natural man. There is an end of all hope. This cannot be Paul's meaning. It would set the whole scripture at variance, and lay the blame of not being saved upon God himself, who has made man incapable of knowing and believing the truth, and of being influenced by it—and made him in such a state, that he *cannot* receive any divine influence. How can such a creature be a sub-

ject of moral or divine government? Now, as all mankind since the fall, became natural men, without the Spirit; and as some of them since have received the things of the Spirit, it must forever puzzle the ingenuity of the world to account upon what principle it was done, if the suggestion above be true.

The things spoken of in the text, are prepared for them that love him. It cannot be then for those who love him not. Jesus said to his disciples, "I go to prepare a place, a mansion for you"--"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"--glory, honor, immortality, and eternal life await them--are prepared for them that love him, and for them alone.

Of these things we should have been forever ignorant, had they not been revealed by the prophets and apostles through the Spirit. "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Vs. 13. The last clause of this verse is unintelligible, as it stands in our translation. McKnight's is better, "explaining spiritual things in spiritual words." But I prefer Bishop Pearce's, "explaining spiritual things to spiritual men"--not to natural or animal men; for they receive not the things of the Spirit of God; for they are foolishness to them: neither can they know them, because they are spiritually discerned. Their hearts are too sensual and gross to discern such divine things. These things are discerned by the spiritual only, and are powerful motives to them to obtain this heavenly inheritance. The spiritual man discerneth all things, having received the unction which teacheth him of all things; yet he himself is discerned of no man, for none can see what is passing in his heart. The word translated *judged* in this verse, I have rendered *discerned*, according to the new version. Our translaters have rendered the

same verb *discerned* in the preceding verse properly, and it should so be rendered in this.

The 16th and last verse, is to me among the darkest passages of the New Testament. "For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ." To the question, Who hath known the mind of the Lord, a satisfactory answer can be given; as, he who is spiritual knows his mind. But what follows in the verse, i. e. "*that he may instruct him*," is not a translation of the Greek text. Our translators have put the verb *instruct* in the present tense of the subjunctive mood; whereas, in the Greek text, it is the future of the Indicative. The New Version gives the true translation; "For what *animal* man has known the mind of the Lord, who will instruct him? I shall feel obliged to some competent brother to instruct my ignorance of this verse.

B. W. S.

SPECULATISTS IN RELIGION AND MONEY.

Father Stone--I see from the last numbers of the Messenger, that you have begun to sweep the platter, on the subjects of Suretyship, Politics and other matters. I rejoice to see it. We must do more than others, or else the world will not believe we are Christians. When the people read the New Testament, and compare our lives with its precepts, they will exclaim, "Either these are not the precepts of Christ, or else these people are not Christians. Christianity is a system of great and indestructible facts, and holy preceps; it is a system of love, justice, temperance, and truth—adapted to all classes and conditions of society —and to all the wants of man. Sectarianism is a system of speculation upon these great facts. The Christian church is built upon these facts--sectarian churches are built upon speculations--upon fine spun theo-

ries--and distention and expansion of these facts. Take away these facts--this foundation of Jesus Christ crucified, and the Christian church will fall. Take away these speculations from underneath sectarian churches, and they will fall. Sectarianism and Anti-Christ are made out by departing from the letter and spirit of the New Institution. Let all the professors of Christianity return to the letter and spirit of Christianity, and we shall behold original, primitive christianity in freshness, vigor and beauty.

Speculatists in religion and money have done immense mischief to human society. Many of our brethren have speculated in secular affairs; have fallen into debt, have brought dishonor upon the cause; have beggared their families by it; have stabbed themselves all over with many sorrows. Paul commanded the old Christians to follow honest and honorable occupations for a livelihood, to work with their own hands for themselves and families, and that they might have something to give to the needy and poor. But nowhere does he command them to be speculators in money, in lands and in live stocks. He was a learned doctor of the law; yet he worked with his own hands--he made tents, (he did not make any for camp or other pious meetings) he ministered to his own necessities, and to the necessities of those that were with him. It is believed that our blessed Saviour worked at his occupation. He was poor; he has put an eternal honor upon poverty; he had no ground to be buried in; he was dependent upon his friends for a burial; he has left us an "example that we should follow his steps." Beloved brethren, keep clear of *debt* and *speculation*. Owe no man any thing. Be content to be poor and despised.

Mankind have long been searching for the Philosopher's stone; keep clear of debt and you will have found it. Freedom from debt is the Philosopher's

stone. How can a man who spends all his time in ransacking the country to trade, in going to the southern markets for gain, in mixing with all sorts of persons on steamboats and on the road; blackguards, gamblers, worldly men, whiskey drinkers, tobacco eaters, and cigar smokers, keep a good conscience, improve his moral sensibilities, and maintain his christian duties and character? To me it would be as impossible and as difficult as rolling a millstone up a mountain. Some of our brethren depend entirely for a livelihood upon speculating to the south. This ought not to be so. It ought to subject these brethren to admonition, to suspension, to expulsion. Many have apostatized by it, have run into ruin and vice in the southern markets. Every man and brother who has a trade, or a farm, ought to buy and sell as far as it is necessary to sustain his trade or farm, but no farther.

The old Christians would not merchandize, would not traffic, would not lie; they would not have pictures in their houses; they would not plead law; they would not go to war; they would not swear; they maintained such an habitual and inflexible regard to truth, that their word was regarded as their bond and oath. One great and all-important fruit of the Spirit is faith or fidelity to our promises and engagements. Gal. v. 22. Almost half of the evils of society arise from lies or falsehoods of some sort. Brethren, show mercy, speak truth, do justice, and follow Paul.

Gold many hunted, sweat, and bled for gold;
Watched all the night, and labored all the day;
And what was this allurement? dost thou ask?
A dust dug from the bowels of the earth,
Which being cast into the fire, came out
A shining thing that fools admired, and called
A God; and in devout and humble plight
Before it kneeled, the greater to the less.
And on its altar sacrificed ease, peace,
Truth, faith, integrity, good conscience, friends,
Soul, charity, benevolence, and all
The sweet and tender sympathies of life;

And to complete the horrid murderous rite,
And signalize their folly, offered up
Their souls, and an eternity of bliss,
To gain them. What? an hour of dreaming joy;
A feverish hour, that hasted to be done,
And ended in the littleness of us.
Most for the luxuries it bought, the pomp
The praise, the glitter fashion, and renown,
This yellow phantom followed and adored.—POLLOCK.
Gold begets in brethren hate:
Gold in families debate;
Gold does friendship separate:
Gold does civil wars create.
These the smallest harms of it!
Gold alas! does love beget.—COWLEY.

J. CREATH, Jr.

THE CONVENTION.

[Continued from page 134.]

The Convention met at an early hour. After prayer and praise they organized, having appointed the same moderator and clerk.

A letter was handed to the moderator, and read by the clerk, as follows;

"My dearly beloved brethren met in convention: I am very sorry I cannot meet with you at this time, I have been prostrated by fever for two weeks, and just able now to pen you a few lines. In our last meeting we appeared to have come to the ultimatum of our wishes—Christian union. One difficulty existed in my mind, and I asked to defer our formal union, till next meeting, when I would propose it, and have it investigated by us all. It was the subject of baptism. I have yet to insist upon you not to adjourn *sine die* the present meeting. I hope to be able to attend the next. May our common Lord be with you in all your deliberations for his glory.

Your brother, A. B.

It was unanimously determined to comply with the writer's wish, and the next meeting was appointed accordingly.

A venerable old father arose, and thus spoke. Brother moderator, I rise now with very different feelings from those I experienced at the close of our last meeting. Nothing more then appeared to me necessary to effect the union of Christians than for us to say, let it be done. I knew that all was done by God himself on his part. Our submission to his will was only necessary. In anticipation I saw the world-moving in solemn crowds to the Savior of sinners, seeking for salvation, incited to this by the unity of christians—I saw the heavens opened, and heard 10,000 praises ascending from the earth to God and the Lamb. I heard the songs of angels swell and still louder swell in joyful response, for the mighty works. In this happy state I hurried home determined to devote my few remaining days to effectuate this happy work. I called my parishoners together to enlist their aid. I laid open to them the duty, the privilege, the happiness of Christian union, and particularly descanted on the happy effects of it on the world for their salvation. I then shewed the plan upon which it is to be effected, i. e. by all flowing together on God's word alone as our only foundation, and living up to the Spirit as well as the letter of it. I then proposed that all who were determined thus to act to come forward and give me their hand. I went down from the pulpit on the floor to meet them—there I stood—but to my astonishment and deep mortification, not one of my congregation advanced to me, though they had urged me to attend as a delegate the convention for the holy purpose of Christian union.

I at length inquired for the reason of their conduct. One soon rose, and said, we expected, and therefore sent you, that all would come into our views of truth; that all would be persuaded to become one with us, for we believe we are certainly right, and all the rest wrong. We cannot relinquish our profession, in which

our pious fathers lived and died, and in which we have been indoctrinated from our youth. In vain I labored with them. Like the Alleghany mountains they remained unmoved in their purpose to abide where they were, and were unwilling to unite with any, unless they came into their views and measures.

One thing I discovered in our meeting. The youth were more easily swayed by truth to go into the plan of Christian union. Their minds were more open to conviction, being more laxly bound by the cords of prepossession, and bigotry. My mind has almost settled on this gloomy idea, that christian union cannot be effected in the present generation. The present old race of church members must pass away first, then it may be hoped that the young of all orders will amalgamate. He sat down.

Then arose another, his head being bleached with the frosts of many winters, and his feeble limbs trembling under the weight and infirmities of years. Brother moderator; my old brother who spoke last, in describing his joys, sorrows and disappointment, has given a very graphic description of my own. I returned from this convention in a happy state of mind, being very sanguine that the ultimatum of our wishes, prayers, and joint labors, would shortly be realized in the union of all christians. I called together my charge, the church, and pursued the very course of my old brother; and like him met with the same disappointment. One of my people advanced in life spoke as a mouth for the rest. "We," said he, "had no idea, when we sent you to the convention, that we should be required to give up our discipline and to take the Bible alone for our rule of faith and practice. We had no idea, but that all would be required to adopt our views of truth—that we are right is evident from our great success in converting mankind, beyond any other since the apostles. On the plan you have proposed we should

have to unite with Unitarians and Campbellites, or the water Regenerationists. With Calvinists, whose doctrines we view as God dishonoring and soul destroying, and with Baptists, who disgrace baptism by plunging their members, even women as well as men, all over in water. With such a motley ferrago we cannot, and will not unite. We will remain as we are, and let others come to us.

I labored hard and long, to disabuse their minds, and to show them that it was not upon opinion that the contemplated union was predicated. But I labored in vain. The younger members I found more reasonable and pliant, but not prepared to act. I dismissed the congregation with a heavy heart almost dispairing of the wished for end of our prayers and labors. I cannot hope to see the day; but I die assured that it will come, but not in the way we have been contamplating. He sat down weeping in much distress.

They all spoke, and the burden of their discourses, was a description of similar propositions, and of similar rebuffs, and of similar conclusions of their minds. Silence, sadness and weeping, filled up nearly half an hour, when an interesting father, rose, and thus spoke. Brother moderator, What is to be done? It appears evident that the present race of christians cannot be brought into union. A union of such materials would be disunion of the most confused nature. Indeed, such a union is not desirable. We have not religion enough to unite upon christian principles. I am brought almost to think that a new race of Christians, different from all that have appeared for many ages, must rise in the spirit and life of the apostolic christians, and separate from all the parties, and that they determine to have no fellowship with sectarianism in any shape, but regard it it as anti-christian.

I have been seriously thinking of many things since our last meeting, and having, witnessed the apathy,

and indifference of the people generally to this subject and that bigotry against all other, the sects, and prepossession in favor of their own. I have thus thought. Suppose the church with which I am connected should agree that it was wrong to pray, or keep the Lord's supper, or to observe baptism, or any other command of God. Am I under any obligation to conform to their decrees? Am I under obligation to abide with such, as prove by their works that they have not the Spirit, and are living in disobedience to God's express commands? I say no. Well has not the Lord very plainly enjoined that christians must be one—that there be no divisions among them? Does he not plainly forbid sectarianism, and call it carnality? Can it be schism in me to withdraw from such carnal professors, more than to come out of Babylon? Must we not withdraw from such as walk disorderly. If *they* walk disorderly, who refuse to pray, and keep the ordinances? Do not they also walk disorderly, who reject christian union? Is not one divine command as sacredly binding as another?

As large bodies move slowly, and are hard to put in motion, must we wait till all are agreed to unite? One brother said, that he despaired of union, while the present generation of old men were alive, and to that period, he never expected to arrive. Then he must die in disobedience to the Lord's command to come out of Babylon, and be united with the one body of Christ. I call the various sects by no softer name—Babylon, confusion. To come out is an act of obedience—to remain there is disobedience. I have concluded that we should have no fellowship with the unfruitful works of darkness, and as sectarianism is doubtless one of those works, we cannot leave it too soon. Let us, then not wait the motion of our sects, but reprove them, and withdraw from them all. Let us call upon such as are in the Spirit, and walk in the Spirit to-

come out also. Let us be one in Christ, and endeavor to save the world. He sat down.

Another old veteran of the cross arose, and in the fire of youth, thus spake with a tremulous voice. Brother moderator, the plan proposed is bold, but plausible. Shall we not incur the charge too justly, that 'these are they that separate themselves?' Shall we not be charged with schism?—of sectarianism itself? Will not all the christian world oppose us? Can we maintain such a broad ground? Shall we not sink under the mountains which will be rolled upon us? Let these queries be satisfactorily answered, and I go with my whole heart into the measure proposed. He sat down.

The father who had proposed the measure rose, and all animated, he spoke with thrilling eloquence.—Brother moderator. My old brother who last spoke, was the companion of my youth, we were colleagues in our studies—we graduted at the same time and place and began to preach in the same year. We continued our intimacy till we arrived at the meredian; and when we entered the shady side of the hill, our intimacy increased and continues without abatement to the present day. Our compeers, who started in the journey of life with us, are all gone, sleeping with their fathers. Were this my dear old brother removed from earth, I should feel as a stranger in the world, and alone. But I thank my God! that we are preserved to this day, and engaged to raise a monument of glory to God and the Lamb before we die.

Our old brother has proposed some queries, to which he wishes an answer given, and if the answer be satisfactory to his mind, he pledges himself to go into the plan. I know the strength and honesty of his mind, and I have no hesitation in believing that I can by the help of my Lord, fully and satisfactorily answer them. As we are not to adjourn *sine die*, permit me to defer my answer till our next meeting. This

was agreed to, though many were anxious to have it then. After solemn prayer, they were dismissed, having previously agreed to meet on that day four weeks. They sang the parting song, "My christian."

CHRISTIAN EXPOSITOR.

Romans xii. 7, 8, 9.—"For no one of us liveth to, or for himself, and no one dieth to (for) himself. For whether we live, we live unto (for) the Lord, and whether we die, we die unto (for) the Lord. Whether we live therefore or die we are the Lord's. For, for this cause Christ also died, and rose, and revived that he might be Lord both of the dead and the living."

1. No christian lives for himself—not self, but the Lord is the great end of his living. He lives not to please self, but the Lord—he lives not to glorify self, but the Lord—not to do his own will but the Lord's. Like an obedient servant, he says, Lord what wilt thou have me to do? And when that will is known, he flies to do, not regarding how great the sacrifice of wealth, ease, or reputation. He is the Lord's, not his own, therefore, he lives for the Lord. I have some money, some property. It is the Lord's entrusted with me to occupy till he comes. Shall I lay out this money in costly furniture, in fine apparel, in delicious meats and drinks? Shall I give a part to the circus riders, to the play actors, and such low characters? Or shall I content myself with comfortable apparel, and furniture, and devote this treasure to the glory and cause of my master?

I once visited a family of brethren in Kentucky. The sister had just received a rich piece of carpeting, and was preparing to cover her floor with it. It was a very cold winter day. The poor negroes were in great need of this to keep them comfortable at night. They must suffer to feed pride—thousands needed the

light of truth to be preached among them, and were dying for the want of it. And many able ministers of the New Testament would willingly go to their aid, but the want of means prevented them. The money spent for this carpet would have enabled them to go, and be the means of saving souls. This carpet was indirectly the cause of their damnation. O ye unjust stewards of the Lord's treasure. There is a day of reckoning at hand, when you will be convicted of having wasted your Lord's money, and be dismissed forever from being any longer stewards--who will commit to you the true riches?

2. No Christian dieth for himself. We are bound to glorify God in our death, as well as in life. Go to the bed of one who has lived for the Lord. No gloom of misdeeds beclouds his face or excites his fears. The smiles of faith and hope sparkle in his face—and praise flows from his feeble tongue. He testifies that God is good and faithful even unto death to those who live for him. The veil between him and glory is so thin that he almost sees the beauties of the promised land; he recommends Jesus to the acceptance of all around him, and falls asleep in Jesus. This is dying for the Lord. This is loud and successful preaching; and by it, seed is sown which grows up unto eternal life in those who may witness the scene.

Many, like Balaam, wish to die the death of the righteous, but like him love the world too well, and will not live for the Lord. They desire just as much religion as will give them a bare passport to heaven. This is truly dying for himself—he is regardless of the good effects of his death on survivors—he is not concerned about glorifying God in his death, by giving an exhibition of the power of truth in supporting and comforting him in his last struggles—he is careless in leaving his last, his honest and dying testimony to the faithfulness, and soul reviving presence of his Lord and

Savior in the gloomy vale. He dies; but does he die for the Lord? Let it, therefore, be settled in our minds that we who are by profession the Lord's, are as much bound to die for him, as to live for him. But the first cannot be attained without the second.

B. W. S.

Remarks on a discourse delivered by Mr. Carter, a Congregationalist Preacher, in Jacksonville, June 26th, 1842, against what is maliciously called Campbellism.

His text was Matt: 15, 2—9, than which he could not have selected one more directly opposite to the parties, for whose benefit he spoke. Does not this paragraph condemn those who teach for doctrines the commandments of men, and who make void the commandments of God through their traditions? As for instance, have they not changed baptism or immersion, into rantism or sprinkling? Do they not apply this to babes as well as to believers? Do they not teach these uninspired traditions as divine, and thus make void the commandment of God? The Spirit, the water, and the blood, are the three witnesses on earth of Jesus, that he was the son of God, who died, was buried, and rose again, according to the Scriptures, the blood or the wine in the Lord's supper is a witness and memorial of his death—the water, or baptism, is a witness and memorial of his burial and resurrection.—Buried with him by baptism wherein ye are risen with him.—Are they not endeavoring to kill or make void the testimony of this last witness, by their traditions?

But it seems Mr. Carter did not stick to his text, but preached from it—a vast distance from it. He left it and pounced upon Campbellism. I should rejoice if he should beat to death Campbellism and every other *ism* (his own not excepted) to make way for Bibleism

to prevail and bless the world. But in striking at Campbellism, he has rashly wounded the truth, which wounds I feel bound to endeavor to heal.

1. Mr. C.—says, "The ground work of their (the Campbellite) doctrine, is; 1st. Faith, 2. Repentance, 3. Baptism, 4. Forgiveness, 5. Remission of sins. 6. Gift of the Holy Spirit.

Well, really if this be Campbellism, it is not so bad after all. It seems so like the scriptural ground, that I view it as a synopsis of the gospel doctrine. Against but one thing we object, that is of making a difference between forgiveness and remission, as Mr. C.—has done. Bro. Campbell, nor any man of letters has ever done this. They well know the words have the same meaning, and translated from the same Greek word *aphesis*. But Mr. Carter may be excused for this blunder; he may not understand the Greek language; if not, let him ask the College faculty, they can tell. But he cannot so easily be excused for representing this as the doctrine of Campbell.

2. Mr. C.—does not directly object to this ground work of Campbellism, but to what he states as the scriptural order. What is that? 1. Repentance, 2. Faith. Mark i. 14. "Repent and believe the gospel. Acts xx. 21. Testifying to Jews and Greeks, Repentance toward God and faith in the Lord Jesus Christ. We looked in vain for another change of order.—We were expecting he would have put baptism and remission of sins before repentance and faith, as is his practice in what he calls infant baptism. We also expected *he* would have changed the order in the case of adults to be 1st. the gift of the Holy Spirit. 2. Repentance, 3. Faith, 4. Forgiveness, 5. Baptism. And can he call this the Scripture order? Mr. C.—has departed far, very far from the order of his fathers. They ever opposed the doctrines he advocates, that repentance is before faith. They contended against the Methodists on this very point with great earnestness

We will attend to Mr. C's. Scriptural authority that repentance is before faith.

The goodness of God leadeth to repentance or reformation; and it was sufficiently great to lead to this effect irrespective of the gift of Christ. Therefore John the Baptist preached the baptism of repentance, telling the people to believe on him who should come: But will Mr. C. call this evangelic repentance flowing from the love and goodness of God manifested in the gift, life, death, and resurrection of Jesus? I trow not. But of this order we have more to say in the course of these remarks.

As to the particular point of order we need not be greatly concerned. The sacred writers themselves often depart from it, as 1. Cor. vi. 11. But ye are sanctified, but ye are justified &c.

We will now notice Mr. C—s comments on the ground work of our doctrine, comprised in his six particulars.

1. Faith. Faith says he, is trust and confidence Eph. 1. Heb. iii. 14. This definition of faith we are constrained to say is incorect. His own Scripture references for proof refutes it. Eph. 1. In whom ye also trusted, after that he heard the word of truth, the gospel of your salvation. In whom after that ye believed, ye were sealed with the Holy Spirit of promise. Surely they did not trust their best and eternal interests—the salvation of their souls and bodies, to a person, in whom they did not believe to exist; and that he was able and willing to save them, and would keep that safely which they committed to them! This truth they heard first—they then believed (for faith comes by hearing) then they trusted in him; then after believing they not only trusted in him, but were also sealed with the Holy Spirt of promise. This accords with experience, common sense, and with the current of revelation. Trust and confidence are not faith, but the fruits of faith as much as

any other Spiritual graces. To trust in one in whose existence we do not believe; and in whose power and willingness to save we have not faith, is absurd and irrational. The Lord does not require it; and if it were possible, it would not be pleasing nor acceptable to him. "For without faith it is impossible to please him." For whatsoever is not of faith is sin. "I grant there is so close a connection between faith and trust, that the effect *trust* is often put for the cause *faith*, and the cause for the effect, by a well known figure; but when rightly considered, there is a marked distinction.

2. He observes farther. A dead faith, the faith of their system, precedes repentance. "Did Mr. C. know no better than to make this charge against us? If he did not, he is not qualified to put down a people whose prominent doctrine is, that faith without works is dead being alone, and that by works is faith made perfect. Now a perfect faith is a living faith, a strong faith, a faith with all the heart, an unfeigned faith. It has all the properties of faith attached to it in the scriptures. But how do we get faith, Faith comes by hearing, and hearing by the word of God.—These are written that ye might believe. "This faith though weak at first becomes strong, living, and perfect, by works, i. e. by obedience to the faith, or doing what is believed. If works be not joined to faith, or if faith does not lead to works, as the works of repentance, reformation, prayer, and unreserved obedience to all God's commandments, that is a dead faith.—Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men, more than the praise of God. Many believed on him, and among the chief rulers also many believed on him. They all had the same faith, produced by the miracles performed by Jesus. Some were determin-

ed by this faith to fly from impending wrath and obey the Savior by their obedience; their faith became perfect—the others were ashamed, and being afraid of losing their respectability, did not obey, and therefore died in their sins. Their faith was good; they were not blamed for the want of faith, but not being joined with works, it was alone, and dead.

Now faith, produced by the testimony of the Scriptures is that which Mr. C—calls a dead faith, and the faith of our system. Though he has made this as a serious charge against us; yet he himself seems awkwardly to approximate the same truth, for says he "Repentance towards God, and faith in our Lord Jesus Christ converts the dead into a living faith. Now if there is any weight in his charge against us, it falls directly upon himself. We never have used such an unscriptural expression.

3. Mr. C. says, "They tell their hearers to go to the *water*, and see if it don't save them."

The truth of this assertion is as positively denied, as it is asserted. I have surely a better opportunity to know than his reverence, having been an eye and ear witness of their doctrine from the beginning. I never heard one amongst them say so. I never saw it in their writings. If he has, let him name the person, time and place. This is a charge against tens of thousands, whom he has never heard, and but very few would his prejudice ever permit him to hear. He may have heard some say, "he that believeth and is baptized shall be saved." Why then did he not state the charge in this language? This would not answer his purpose to put us down; for some of his hearers might recognize this as scripture. We repeat, that baptism in connection with faith and repentance, is the ordained plan and means through which God saves sinners. will not Mr. C. understand us?

4. Again says he, "Repentance according to their view, is reformation in external conduct."

Yes, and will Mr. C. in the nineteenth century, deny this? What sort of repentance would that be where the external conduct was not reformed? But he may mean, that we hold repentance to be reformation in external conduct, and nothing more. Here is a charge against the whole of us, when it is evident the overwhelming majority of us are sufficiently orthodox on this point. A few of us contend that repentance precedes salvation and remission, and of our ingrafting into Christ; and that until we are in him, we are not new creatures, or spiritually changed. Therefore we have concluded that the repentance required before baptism is not a spiritual change, not a sorrow because of sins intrinsic and moral turpitude, as Christians have; but because it exposes us to the danger of eternal punishment. With this state is connected reformation, or ceasing to do evil and learning to do well, in order to obtain salvation through our Lord Jesus Christ. But shall the charge without exception be made against all, on the account of the aberrations of a few; if indeed they are aberrations? This is disingenious. Let Mr. C. refute the doctrine if he can, by scriptural arguments. [*To be continued.*]

THE OPINION OF THE APOSTLE PETER RESPECTING TRILFES.

1. Peter iii. 3. "Whose adorning, let it not be that of outward adorning, of plaiting the hair, and of wearing of gold, or of putting on apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Says one. These are mere trifles, unworthy of notice. What harm is there in plaiting the hair, of the wearing of gold, if we are able to get it? or of putting on of apparel, however costly and fashionable, if we are able to buy them? I see none. Such things are

entirely indifferent with me. When in Rome we must do as Rome does. We must follow the fashion and ton of the times, or be reckoned singular, and lose our reputation among the higher circles. To have their esteem and friendship, we must imitate them in these things.

Stop my friend. I cannot patiently hear old father Peter thus abused, and his words so lightly treated. He was inspired, and taught the truth of God in soberness. We Christians are bound to follow him as he followed Christ, and we are bound to obey his commands as he received them from the Lord. You profess christianity, and yet see no harm in wearing of gold, and costly and fashionable apparel, if we are able to buy them. Suppose you had a servant or agent, with whom you trusted the sole management of your money and goods for your profit. The servant may manage the business well and gain much; but all the money he lays out in golden toys of ornament for himself and children, and buys costly apparel for all his family. Is there no harm in this? It is not his own, but his master's money, which he has swindled.

I acknowledge this servant acted wickedly; but sir, the case is not to the point. I am not a servant, but the real owner of the money and goods in my possession. I may therefore use them as I please.

My friend, be not so hasty. Are you not a professed servant of the Lord? And, do not the earth and the fulness thereof belong to the Lord? And do not your money and goods all belong to the Lord? And has he not put them into your hands to occupy for him till he come? Then, if you have been faithful in improving them to his glory, you shall be amply rewarded, but if not, who will commit to you the true riches? The Lord will not; and none else has authority to do it. Such will be numbered with those on his left hand, and receive their portion with hypocrites and unbelievers.

Sir, you alarm me. I have not seriously ever thought that I must glorify God with my substance, with my money and my goods. I ever felt thankful that he gave me so much; but I thought, when given to me they were my own, and that I had a right to use them as I pleased. This I saw to be the common practice of my brethren, and even of my minister. He and his family dressed as gayly, and as costly, and as fashionable as any body else, and never taught me the impropriety of it.

Your preacher never taught you the impropriety of such conduct! No: because in teaching thus he would have condemned himself, and have displeased the more wealthy part of his congregation, on which he depended for all his affluence. Unfaithful minister! a poor example to the flock! The old saying is fulfilled in him, "Like people, like Priest—the priest imitates the people and follows their ton, and not the people imitate the priest, who should set them a pattern in his holy life and godly behavior.

But yet I cannot see the harm in wearing gold as finger rings, ear rings, gold watch chains, breast pins &c., when we are able to afford them. Nor can I see the harm in wearing costly and fashionable apparel. Do, sir, instruct me.

1. You spend the Lord's goods upon trifles, when he demands of you to manage these goods for other purposes, as feeding the poor, clothing the naked, and aiding and sending evangelists to bear the glad tidings of salvation to a lost world.

2. You rob God in spending his goods for your own carnal gratification. They are his, not yours.

3. You feed pride and vanity in these costly things. They swell a haughty worm, as being something above the common people.

Were the gold rings and gold trappings of our professed brethren and sisters coined into money, what a vast sum would be made. If our expenses in gorgeous

furniture and costly array were retrenched, and plain, yet decent substituted, what a vast amount of money would be seen; and what an immense good could be effected! How many poor brothers, widows and orphans could be relieved! How many faithful evangelists could be sent and kept in the field to gather in the harvest! How many hallelujah's would ascend to heaven from the tongues of the saved! How many myriads of men would be plucked from the grasp of hell! And how many ten thousands would people the blissful mansions of heaven, and fill eternity with praise. O professors of religion, think of these things! Come to the help of the Lord—arise for the rescue of the wretched world. Look at your gold rings, sisters; look at your costly apparel and furniture, and think a moment; these may keep souls from heaven; may plunge them into hell fire. Shall I sacrifice them to save souls or keep them as my own, and prevent salvation from being sent to the lost; and thus endanger my own soul?

But my friend says, 'when in Rome, we must do as Rome does.' Ah! this is the very principle of an ungodly world; and Christians have caught the spirit, and are acting up to it. Peter and Paul were in Rome.—If they had done as Rome did, they would not have suffered death there. If we were in Rome, and must do as Rome does, we must become idolaters, and papists, or lose Rome's favor, and suffer her displeasure. But we must separate ourselves from Rome, and from the world, and their wicked and God-robbing practices. We must not be conformed to the world. We must be Christians in deed and in truth. The world ever did, and ever will despise and persecute such characters; but such are the delight of heaven. Now the choice. Which shall we have? O let us choose quickly the good part, which shall never be taken from us.

B. W. S.

THE UNION OF THE SECTS AGAINST THE CHRISTIANS.

When we with all the sects, were lately asleep, peace (not the peace of God, but such as dreamers have) reigned in our land. There was scarcely spirit and life eneugh to incite to war. But when we were awakened from our slumbers, and began to hold forth the word of the Lord in the spirit; and when multitudes began to flock to the standard of heaven, as held up by us, then the sects became alarmed—their craft was in danger. They all united to put us down. "If we let them alone all the world will go after them."

Such was the peace among the various sects of the religious Jews when the Savior came into the world. But they all united against him and his followers. Query, was it for their great love to the souls of men, that they united to save them from the supposed errors of Christ and his disciples? Or, was it, that the world being led off by him, their honors, profits and ease, would be taken from them? I mean the leaders, for they were the persecutors; the common people heard him gladly, and were incited to do what they did by the influence of their priests and scribes. It would be well for our sectarian opposers to put to themselves and answer before God these queries. It will do them no harm.

Such too was the peace of the various sects of the Church of Rome till Luther and his co-adjutors arose. Then all were united to put them down. For what reason did they thus unite? Was it the love of souls, or the love of filthy lucre, and pre-eminence? These queries are easily answered. General union against any cause is not a conclusive argument that that cause is wrong; nor is it a good argument, that it is right; for then, shakerism, and Mormonism, and skepticism would be proved to be right, because all religious sects unite against them.—One thing is certain

that the children of the bond woman always persecuted the children of the free.

I will transcribe a sentiment of E. Cogan, worthy of being written in letters of gold. "Men grow furious only for error, and absurdity. A concern for virtue has never yet shown itself in deeds of violence, it has never made inroads upon the peace of society; it has never trampeled on the rights of conscience, or wielded the sword of persecution; it may have wept in silence at the corruption and depravity of man; it may have prayed and toiled with earnestness to reclaim; but it has never burst forth into acts of hostility against even the most corrupt and depraved."

The Bible society has multiplied and cheapened Bibles, and people every where begin to read and think for themselves. Well may the leaders of the sects tremble and grow pale at this; they have put the Bible, the weapon of their own destruction, in the peoples hands. The Catholics well knew the effect of giving the Bible to the people, and therefore labored to prevent it. According to worldly policy they acted wisely. This is the only effectual way of supporting sectarianism and its dogmas. The protestants claimed the peoples' right to the Bible, and gave it to them; but they persuaded the people that they could not understand it without a human creed to explain it. They may read the Bible, but *must* understand it according to the creed. For many years this satisfied the people; but it is fast losing its power. Many who were advocates for such creeds, are now their opposers, and the people of all parties are now beginning to be ashamed to acknowledge them. Human creeds we opine, will soon become very cheap, and the press be saved from the trouble of issuing more.

But what have we done that sectarians all unite to oppose us? Is it because we in Paul's language call

sectarianism, carnality, the minding of which is enmity to God, and death to the soul? Is it because we say, that the union of Christians is christianity itself-and that sectarianism is anti christian? Who so hardened in error, but acknowledges this, and would blush to deny it? Are we to be blamed and proscribed for preaching the truth, acknowledged such by themselves? Oh! this is the rub. If they could get around these truths with plausibilty, would they not try? But they find it better for their sinking cause to pass over these in silence. Yet we think, honesty should give us credit for what truth we hold, and make war against our errors. Honesty is the best policy.

Again: What have we done to incur the hot displeasure of all sectarians? By preaching the union of Christians, which they acknowledge the truth, but which they shun to declare *now*, though some of them were zealous to declare it some time ago from the pulpit and press to their people, not seeing then the danger of it to their cause: the theme was then popular. The people were convinced, and some of all the sects were determined to act up to their faith, and have left their sectarian or anti christian ways, and united with us. Are we worthy of blame for this? Shall we tell the people what they must do—even to come out of Babylon, and yet reject them when they obey the Lord and fly to us for help? They in doing this, have only carried out the principles of their sectarian leaders, and we in receiving them have acted up to the scriptures.

But what have we done that all the sects have united against us? Is it because we preach that Christian baptism is immersion only? and to be administered to believers only, and not to babes? But will Baptists unite against us for this? Do they not teach the same things? But they are losing their members too, and therefore have joined in the coalition against us. They are apparently following in the wake of the other sects, and their hold on baptism is evidently relaxing with many, and they will soon throw it into the sink of unessentials for the sake of union with them and opposition against us.

But it is said by our opposers, that we make baptism a saving ordinance. So would they object to the Savior and his apostles were they here, and preaching the doctrine, 'He that believeth and is baptized shall be saved.' Is faith ordained of God for salvation? Who will deny? Is not baptism in the same connection? Is one a divine and saving ordinance and not the other? You dare not say it. This, says our opposing Baptists, is contrary to our faith—for we believe a person must be saved before baptism, and therefore, baptism is not a saving ordinance. Yes; it is contrary to your faith; but is it contrary to the faith of Jesus

Christ? But we Baptists hope there are thousands of Christians who have never been immersed. We hope so too; but what saith the scripture?

But we preach Baptism for the remission of sins. Did not the apostles do the same? and where is the great difference between this, and preaching up faith and baptism for salvation? If one be wrong, so is the other. Baptism is becoming such a stumbling block to sectarians, that they really feel disposed to set it aside altogether; as the church in her apostacy thought it right *virtually* to set it aside, when it instituted sprinkling for immersion, and this to be applied to unconscious babes. The name was only retained, but the thing itself rejected. Now it seems to be the intention of the sects to throw it entirely overboard. This policy may be good to prop up sectarianism.

Dear brethren: The battle is begun in our country. Be not dismayed at the great odds. 'The battle is not to the strong.' If the Lord be for us, who shall be against us. Let us trust in him and cleave to the word of his grace. Let us be often at the throne of grace, and grow up into Christ Jesus, our living head. Be holy and filled with the Spirit, and who shall harm you? Remember, that in this struggle for truth and the souls of men, not to use carnal weapons. Our armor must be spiritual, or we cannot overcome, but be foiled in all our attempts. Preach the word and live it, and enjoin upon all to be holy, for God is holy. Beware of bitterness and every evil temper. May God support us, and lead us in the way we should go. B. W. S

AN APOLOGY.

Three Elders, Purviance, Rogers and Winder, made me simultaneous communications for the press, each making similar objections against my views "On the way of salvation." I could not publish and reply to all in one nor two nos. without taking up too much room in the Messenger I have just published and concluded the two first, of the seniors, and old correspondents, with my replies, and had bro. Winder's prepared for the press with my reply. But being informed, that bro. Winder, impatient to see his offspring appear in public, has published his communication in the Evangelist. This has saved me the trouble of doing it. That number of the Evangelist I never got, but am informed that bro. Winder has taken the liberty in it, to publish me a one-sided Editor. Of this my friends and enemies, who have long known my course, can better judge than a stranger, with whom I have no acquaintance. With them I confidently rest the unfriendly charge.

NOTICE.

I have recently seen a neat little volume, by Prof. J. B. Turner, of Jacksoville Ill., titled "The rise, progress, and causes of Mormonism, with the biography of the author and founder, Joseph Smith, Jr.

I have hastily read the book, and think it well calculated to save from that delusion.

I cannot endorse for all he has written, but find some things against

which I object. Under the head of particular fanaticism, he introduces the Glassites. "Their fanaticism consisted," says the professor, "in teaching the Mormon doctrines of weekly administration of the Lord's supper, washing each others feet, literal interpretation of scripture, and community of goods, as far as needed for the poor, and the service of the church." I cannot but view him as aiming a blow at others over the shoulders of Joe Smith. I did not before know that these were Mormon doctrines. The Mormons may teach them, but they existed long before Mormonism was known, as the Prof. shews among the Glassites. If every thing the Mormons teach be Mormonism, then the Prof. himself may hold some Mormon doctrines.

His remarks on what he terms the fanaticism of Kentucky about the beginning of this century, is a caricature of it, and shows that his information was very incorrect. He has written on that subject, we think, too lightly and dogmatically; and also of the fanaticism of the Presbyterians in their best days under the Edwards, Whitefield, the Tennants, &c.

NOTICE.

Through mistake of our printer, it is stated that our annual meeting, at Springfield, Ill. was to be the last Saturday in August. It is to commence the last day in August, instead of the last Saturday 1842.

TO MY PATRONS.

Three more numbers will have completed the current volume. I wish to advise all my agents and patrons that they will please give me notice by the first day of October at the farthest, whether they design to take the next volume. I must know in time in order to procure paper, ink, &c. My continuance to publish will depend upon my patronage; by this I shall know whether the work is acceptable. Do grant me this request free from postage. If I receive no intimation of discontinuances, I shall take for granted that they will continue for next volume. Postmasters will frank the intelligence. Do not suffer me to lose by sending my pamphlets to be refused. A good patronage will enable us to print cheaper. Agents, please exert yourseles to increase your lists of good subscribers. By those who will attend our annual meeting last day of August, please send to me your dues, and greatly oblige your old servant.

B. W. S.

Religious News.

Bro. R Foster writes, June 9, 1842. "Our meeting on Macoupin closed on Tuesday last; 27 were immersed into Christ, and four joined us, making 31. I visited the same place twice before—the result of the three visits was 81 additions. May the Lord prosper them! Bros. A. Simms, Cherry and Gillett were my fellow-laborers.

Bro. J. T. Johnson writes June 7, 1842—At our State meeting at Harrodsburgh, our brethren Rice and Poole were at Corinth—36 were added there. We then commenced our co-operation meeting in Georgetown.... Bros. Gano and Ellis were the chief speakers, who had to leave

last Monday night. The additions were 6, with fine prospects. On Monday next I, with bro. Rice, expect to start on a tour to Green river. May the blessing of heaven be yours, my worthy old brother.

In this county, Morgan, Ill., we have considerable religious excitement—it yet continues. At Princeton about 35 were added—at Franklin, about 80 in a few days, rather nights, and still progressing, chiefly by the labors of bro. D. P. Henderson. At Apple creek and Sandy, about 60. At Lick creek in Sangamon, 9.

Bro. J. A. Gano of Bourbon, Ky. June 3, 1842. "We have had 47 additions at the meetings I have attended in May, principally in this county; 16 of them at Antioch.

Bro Carroll Kendrick of Ky. to bro. Cribfield, June 26, 1842—"that since I last wrote, we have had 281 additions."

Bro. Js Kinkennon writes from Ia, June 10, 1842. That 60 had been immersed in his bounds in about 12 months.

Bro. R B Roberts of Henderson Ky., writes June 14, 1842, We have gained 5 more at Green river, Ohio county. On the first Lord's day in June, at Republican, Henderson county, we gained 10 from the world; and from Republican in Hopkins county we gained 8 more.

Bro. G Jackman of Clarkesville Mo. writes May 18. 1842, that he and bro. L. Hatchitt had just closed a meeting at Ramsey's creek with 13 additions, which with 19 just before make 32.

At Virginia, Ill. there has been about 27 additions—at Rushville 72, at which places Bro. Brown attended.

Bro R. Humphrey of Alton writes, June 26. Our church on Wood river numbers 120. In Alton we constituted a church a few months ago with 17, and 3 have been since added. I have visited Green county and baptized 9 in April, 3 in June—and at a three days' meeting with other brethren, we baptized 7.

A brother, Asa W. Lane of Dubuque, is very urgent that some of our preaching brethren visit them. He says the prospect is good. I should be glad his request could be granted.

Bro. Walter Bowles of Dewit county Ill. told me the 17th day of July, that he had within the seven past weeks added to the church 227. At the time he told me this we were at a three days' meeting at Antioch, near Jacksonville. At this meeting about 36 were united to the church, and in my neighborhood 5. Bro. Bowles has but a very limited education, and labors with his hands to support his family. He is the son of Hugh Bowles, formerly of Caneridge, Ky.

THE

CHRISTIAN MESSENGER.

AugusSt, 1842.

VOLUME XII. NUMBER 10

REMARKS ON A DISCOURSE DELIVERED BY MR CARTER

Continued.

5. Another charge he makes, "When did you ever hear them teach the repentance of the Bible, turning from sin to God? Never."

I suppose Mr. C. knew that the greater majority of his hearers had never heard us at all, and therefore had never heard us preach this doctrine. He also knew that the pulpit protected him from a flat contradiction, and of the true state of the case. I appeal to the candid public, who have heard us, if they have never heard us preach, that they must turn from sin to God; and whether this be not among the prominent items of our preaching. I tell Mr. C. that such groundless and positive assertions will not subserve his cause, nor injure ours long. The people who hear us will judge for themselves. Depend upon it, there will be a reaction. The people see hundreds of sinners turning from sin to God through our instrumentality. They will naturally conclude that we taught them this doctrine somehow. But Mr. C. doubtless teaches his congregations this doctrine—how many has he persuaded to do it?

6. He states again, "Their faith nullifies three score declarations of God, save one, (as Mark ii. 5. The thief on the cross, &c. &c.")

Out of the 59 declarations of God, all adduced by

him were under the old dispensation, before the New institution was introduced--before the kingdom of heaven was set up—before the last commission was given to the apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Had the apostles have preached and acted under their first commission, would they have done right? Would they have been accepted? We think not, and have, therefore, determined to follow in their foot steps.

He had found 59 declarations of God nullifying our faith in baptism for remission of sins. Had he examined the Old Testament, he could have found many, very many more, who were pardoned without baptism, and for this reason they were pardoned without it, because God had not then required it. God has his plan of pardoning in every dispensation. That under the patriarchs, and under the law, will not do now under the New institution. The law is not of faith. We must render obedience to Christ, not to Moses.

7, Another charge Mr. C. prefers against us is, that we hold, "No baptism, no pardon. The channel thro' which pardon flows, is, coming in contact with the water."

That faith, repentance, and baptism connected, is the ordained and revealed plan of heaven for pardon, we most assuredly believe, and wonder that any can unblushingly deny it. We read of no one sinner under the new institution, pardoned without baptism, in all the history and acts of the apostles, and in their epistles. It is plain that all in the church at Rome were baptized—were immersed. For Paul wrote to all that be in Rome, called to be saints. These were all buried with Christ in baptism. Yet in this same epistle he very often says, that they were justified by faith—without any mention of repentance, prayer or

baptism in connection. Can we believe they were, therefore, omitted, when it is so expressly declared, that they were all baptized? and baptized into Christ, and became new creatures, not before; and, therefore, not saved from their sins before baptism? All the church at Corinth were baptized, and baptized too into Christ, and thus became new creatures, and put him on; of course were pardoned, and not before.

All the churches in Galatia were baptized *into* Christ. Chap. iii.

All the church at Ephesus had one baptism—a water baptism, into the name of the Lord Jesus. For the first twelve received this baptism; and if there is but one, then were all the church baptized in the same way. Acts xix.

All the church in Collosse were buried in baptism, and put off the body of the sins of the flesh through this baptism. I need not be more particular to prove this point. When any one shall find one instance where one sinner was saved or pardoned without baptism under the New Institution, then I will acknowledge my error. Bare assertions are as light as air to me.

I repeat it, Had not the apostles baptized all believers, they would have been unfaithful servants to the commission they received, "He that believeth and is baptized shall be saved. If unfaithful in this matter, who can have unshaken confidence in their word?

I say, this is God's revealed plan; now let Mr. C. or others more competent, prove another revealed plan under the New Institution. We are represented as teaching no baptism, no pardon. We confess we can see no other plan given of the Lord: yet we do not say that God *cannot* and will not pardon a penitent believer without baptism, in the case of ignorance, and other uncontrolable circumstances. If he has two revealed plans, one with baptism, and another

without it, then will the plan without baptism or immersion prevail, and the ordinance be nullified, or made non-essential to salvation. This is now being done by many. It is a very easy matter for Mr. C. to declaim before a prejudiced audience, when he is behind the ramparts of a pulpit, where he cannot be contradicted.

8. Mr. C. then takes notice of Acts ii. 38; "Repent and be baptized every one of you, in the name of the Lord Jesus for the remission of your sins," &c. Now, says he, according to their mode of reasoning, you may repent, but unless you are baptized you cannot receive the remission of your sins."

Had Mr. C. but added what we uniformly say, *according to the Lord's revealed plan*, we should say, our mode of reasoning was logical, and entirely conclusive. Suppose Mr. C. had been present with his sectarian opinions, when Peter preached, Repent and be baptized for the remission of sins—he would have replied, Peter, repentance alone is necessary for remission of sins, why preach baptism too, when there is no necessity for it? Peter doubtless, would have answered, It is better to obey the Lord than men: my Lord commanded me thus to preach and act; if I did not obey, I should be an unfaithful servant. And he that knoweth his Master's will, and does it not, shall be beaten with many stripes.

Let us notice Mr. C's. mode of reasoning: You may repent, but except you believe, you cannot be saved. You may believe, but except you repent, you cannot be saved nor justified. Therefore faith without repentance, and repentance without faith, will not save or remit sin. But he says, Faith is implied to exist where repentance is; and repentance where faith is, though it be not mentioned. And why may we not reason in the same manner of baptism, though in many cases not mentioned, yet is certainly implied in connection with faith and repentance?

He gives an illustration of what he deems the absurdity of Peter's doctrine; baptism for the remission of sins, by a drunkard; "you must quit drinking, and sign the pledge, and you will become a sober, happy man; but unless you sign the pledge you will not become a sober man.—The veriest youth attending College would ridicule such reasoning." The pledge in Mr. C.—s view is useless, seeing a man becomes sober without it. How completely has he set aside baptism; a divine command and a saving ordinance! Let us attend to his illustration a little father. You must quit your sins, and be baptized, and you shall be saved.—You may quit your sins, but unless you are baptized you will not be saved. Or you must quit your sins, and if you be not baptized you shall be saved--saved from what? He shall save his people from their sins.—But Mr. C has got this done, without the use of the ordained means, i. e. baptism—and done too by himself, the sinner's own mighty powers! and after it is affected, then he argues there is no use of baptism. Now we are simple enough to take God at his word. "He that believeth and is baptized shall be saved." We do not then expect the end, salvation, without, using the ordained means, baptism; through which simple means God has promised salvation pardon and the Holy Spirit— as simple is the means, as that which cured Naman's leprosy; as that which restored sight to the blind man by washing in the pool of Siloam. Sobriety is never promised to a man upon condition of his signing the pledge. But salvation is promised to a believer if he be baptized. There is no similarity between the figure, and the case just considered. The College boys may now turn their ridicule upon the author of this illustration. They could invent scores of sophisms more plausible against the truth, were they disposed to weaken its power.

9. He next introduces Acts x. 44. "Cornelius received the gift of the Holy Ghost before Baptism, and consequently was in a pardoned, justified state."

And yet Peter was to tell him words whereby he and his house were to be saved! among which words, he commanded them to be baptized.—This objection I have fully answered in my strictures on Elder Bailey, and have proved it is believed, that receiving the Holy Ghost, in its miraculous powers, is no evidence of pardon, or justification. To that No. of the Messenger, I refer the inquirer.

10. He proceeds. It is a duty, however, to be baptized (not rantized.) The believers are bound to do it. Yes, but are unconscious babes bound, *however*? Though baptism is as useless to salvation or pardon, as the temperance pledge is to make a sober man, yet it is a duty! and believers are bound to do it. Suppose this believer had been baptized, or rantized in infancy, and grows up to the age of intelligence, and then becomes a believer--should he be baptized? What but unauthorized tradition hinders.

11. He next introduces Acts xxii. 16. Arise and be baptized, and wash away your sins, calling on the name of the Lord Jesus. He says, "If this passage means pardon, then Paul forgave himself,"—seeing he himself was commanded to wash away his sins. Well if to wash away his sins means to purify or cleanse away his sins, then he himself cleansed himself from his sins! What is the great difference. But this exposition will not suit Mr.C.—he therefore supposed that Paul washed his hands, as did Pilate, when he said I am innocent of the blood of this just man (Christ.) Baptism is thus frittered away to a pagan rite in order to escape from the truth. Mr. C.—is entitled to a patent for this idea, for I think it is his own. See the good of driving men to extremes. They must either yield or invent something new under the sun.

But Mr. C's. idea vanishes when we cast our eyes on the Greek text. "Be baptized and wash away," are translated from the Greek verbs *baptisai* and *apolousai*. Both verbs are in the Middle voice, the first Aorist tense, and the Imperative mood, second person singular. If one of the verbs be translated passively, so must the other. The correct translation then should be, Having risen up, be baptized, and be washed from your sins. But if one of the verbs be taken actively, then must both be taken actively. It would then read, Having risen up, baptize yourself, and wash away your sins. This would be a precedent for autobaptism, or for one to baptize himself, which Mr. C. will not approve, because it would do away infant baptism, they being unable to baptize themselves; and because it is stated that Saul was baptized in the Passive voice, *ebaptisthe*. Therefore, he did not baptize himself, and consequently, did not wash his hands like Pilate in a basin of water. Let Mr C. turn it as he will, still Saul's sins were washed away somehow in connection with baptism, therefore his sins were cleaving to him till he was baptized and washed, and consequently, Saul was not saved before he was baptized. As the orthodox claim the right of changing the rites of the church, and of instituting more convenient ones, wonder whether they will institute Mr. C's, rather Pilate's rite of washing the hands in order to the washing of sins after baptism. But immersion is so indecent. Yes, truly; and so was the bloody rite of circumcision. But indecent and painful as it was, the old church was not allowed to change this divine ordinance. Such feeble attempts to do away baptism for remission will confirm every thinking person in the truth.

(To be continued.)

TO ELDER A. CAMPBELL.

Dear Brother:

I had written you a lengthy letter on some remarks you made to Mr. Broadus in your last reply to the postscript of his communication to you; but on reflection, I have suppressed its publication for the present. I wish to express my sincere thanks to you for your very kind and able defence of my religious character from the imputations of Mr. Broadus. To bro. Henshall I have already tendered my thanks for the same favor.

You have said one thing, in your letter to Mr. Broadus, which I wish as a brother to notice. You say to Mr. B. "You and I both agree that in Corinth, Paul regarded him that said, I am for Christ, (a christian) as great a sectary, as he that said I am for Paul."

From a moments reflection you must both see your error. It is not said, I am *for* Christ, and I *for* Paul, and I *for* Apollos, and I *for* Cephas. The words used by Paul convey a different idea. They are *ego eimi Christou*, which literally and grammatically rendered, are, I am *of* Christ, and I *of* Paul, as it is in our translation, and in your New version. Our translators, and you also in the new version, have rendered the same words *yours*, or belonging to; as whether Paul, or Apollos, or Cephas—*panta humoon estin*, all are yours, and *humeis de Christou*, you are Christ's; *Christos de theou*, and Christ is God's. See also Gall. iii. 29 and v. 24. John viii. 54.

When Paul said, *humeis este Christou*, did he mean you are sectaries? as your exposition is; or did he mean, you belong to Christ? Our translators render the same words belonging to, Mark ix. 14. *Hoti Christou este*, because ye belong to Christ, and Heb. v. 14.

You also give the meaning of *I am for Christ*, to be

a Christian; and say he is as much a sectary, who calls himself a christian, as to say I am *for* Paul, or a Paulite. This may be, because none said I am *for* Christ, but certain I am, that all the saints are said to be of Christ, or belonging to him. They are not their own, *ouk este seautoon*, but Christ's, bought them with a price &c. They cannot then be sectaries, who say, I am of Christ, or I belong to him; but for any to say I belong to Paul, or Apollos, or as very common in our day, I belong to the Methodists, or Presbyterians, or Baptists, this is sectarian indeed; but when any say, I am of Christ, or belong to him—he is not a sectarian—he speaks correctly; for he was baptized into Christ, and have put him on. Had any been baptized into the name of Paul, he would be properly a Paulite and not a Christian.

The reading of this verse is disputed you know. In Greenfield's Greek Testament, in the margin, it reads: I am of *Chrispou*, instead of *Christou*. Then the whole would read, "For while one says I am of Paul, and I of Apollos, and I of Cephas, and I of Chrispus, are ye not Carnal." Certainly. Now Chrispus was a noted person in Corinth. He had been a ruler of a synagogue, and after his conversion to christianity, no doubt he was an active and popular agent in the cause. While some were saying I am of Paul, others said I am of Crispus—they were equally sectarian. But to say, I am of Christ is not sectarian.

B. W. S.

TO ELDER ALVIN BAILEY.

Sir:—The first number of your periodical, titled the "*Voice of Truth*," edited in Winchester, Ill., lies before me. You are certainly deserving of credit for the honest and candid disclosure of your object and design; for you say, "The object (of your periodical)

is one, namely to withstand the array of error, which comes upon us like a flood, under the name of reformation. The doctrines of Mr. A. Campbell, in their worst form, are zealously, and successfully propagated in this region, and to withstand their influence, this periodical is designed." No doubt Saul of Tarsus was equally honest in withstanding the flood of supposed errors, propagated by the apostles of Christ, and of rescuing millions from their influence. And we doubt not, that many opposers of reformation in every age since, have been equally honest in their opposition, and had a very good conscience toward God, believing they were doing him service. These were regulated by conscience, not by truth.

You inform us that you have the assurance of aid from devoted men, whose hearts are enlisted in this cause; and you solicit aid from all the evangelical christian denominations. "A cannon is not charged to shoot a fly." We may, therefore, view you as the organ of the sects, the self-styled evangelicals.

I plainly see that you have adopted the ancient mode of warfare against us, which is, 'divide and conquer.' You wish to divide our ranks, by spreading discord among us, or by inducing us to squabble about certain doctrines of no avail to the interests of christianity. We shall be on the alert to defend ourselves, and especially the truth as it is in Jesus.

In your letter to me, you labor to rescue your criticism on *kai*, as meaning *even* in John iii. 5 and Tit. iii. 5, from the bonds of my strictures in the Dec. No. of Messenger; in doing which you have made [illegible] mistakes; First, you represent me as holding that *kai* never meant, or was rendered *even*. This I have never done. Secondly, you represent me as saying, that your criticism is, that *kai* always means *even* and not *and*. This I have not done. I was simply shewing the absurdity of this rendering by its application to other

texts, besides those in John iii. 5 and Tit. iii. 5. Your meaning of *kai* in the texts last cited, you must acknowledge is merely arbitrary. For of all the many thousand times the word *kai* occurs in the New Testament, our translators whom you justly call "that learned host of divines, who gave us our excellent version of the scriptures," have not translated *kai* by the word *even* in but a very few—say half dozen texts, according to Cruden's complete concordance. Is it not then arbitrary truly to render it *even* in John iii 5? Especially when John in all his writings has never once used it in this sense, though it occurs hundreds of times? Even in this 3d chapter, the word occurs 30 times, and is not once translated *even*.

Again, Is it not arbitrary to render *kai even* in Tit. iii. 5, when Paul in all his writings had used *kai* thousands of times, and in but three texts is it translated *even*, by "our learned host of divines," according to Cruden. There may be a few more. And I will add that in these three texts it would read equally well, by translating it *and* as commonly done. See the 3 texts, Rom. viii. 23, 1 Cor, xv. 24. 2 Cor. i. 3. I will farther add, that our translators themselves have frequently translated the very word *and* instead of *even*, in the very same connection, as is found in two of the texts just quoted; as 1 Cor. xv. 24. 2 Cor. i. 3. Let any, who may doubt turn up the Greek Testament and read and compare the following texts, 1 Cor i 3, Rom. i. 7, Gall i. 3, Eph i. 3, Phil i. 2, Coll i. 3, 1 Thes i. 1, 2 Thes i. 1, 2, 1 Tim i. 1, 2, 2 Tim i. 2, Tit i. 4, Phill 3. James i. 1. 1 Pet i. 3, 2 Pet i. 2 John i. 3, Jude i. 1, Rev i. 4, 5 &c. Rom xv, 6 compare Phil iv. 2. Should *kai* be rendered *even* in these and similar texts, then we should read grace, mercy and peace from God, the Father, *kai* even the Lord Jesus Christ. This reading would confound the persons of trinity, and be a death blow at the doctrine. For this reason, I said

that when I was a youth this criticism of *kai* received by you, was scouted by the intelligent. I said, that the man who introduced this criticism to prove the Godhead of the Son, must be but a smatterer in Greek, because in doing this he upset the doctrine of Trinity.

Your argument, that by translating *kai* in the texts above, by *even*, it will prove that there is one God—but by translating it by *and*, it will prove two God's, is as light as air. With us, says Paul there is but one God, the Father, of whom are all things, and we in him. and one Lord Jesus Christ, of whom are all things and we by him, Now you would read it, there is one God the, Father—*even* one Lord Jesus Christ. But we read it as it stands in our Bible, One God, the Father *and* one Lord Jesus Christ. You reject this reading, for you say "it will teach the doctrine of two God's." Then you reflect a little squinting wit, in these words. "Perhaps you think, with Solomon, that "two are better than one." And so, I suppose your 'learned host of divines' thought, who gave us the common translation of *kai* in this text! If two be better than one; by the same mode of reasoning, three, are better than two, and so you will have the advantage any how.

As you have made a supposition of what I may think, I will candidly tell my own thoughts. I think that the Rantizers make a greater shew of truth in translating *baptidzo* than you have in your criticism.

You have adduced two texts, which you think decisive to shew that *kai* should be rendered *even*, Matt. xxi 5, and Cor. ix 5. The first is, "Behold thy King cometh unto thee, meek, and sitting upon an ass, *and* a colt, the foal of an ass." You think, that *kai* should in this text be rendered *even* or it would follow from the reading that Christ rode on two asses. That learned host of divines thought differently, for they give us the common translation of the word. How per-

fectly intelligible is it to say, "sitting upon an ass, and that a colt, the foal of an ass.

The other text is 1 Cor. ix 5. "Have we not power to lead about a sister, a wife as well as other apostles, and as the brethren of the Lord, and Cephas?" So our translators render it. Let us apply your criticism to the text. and read it; "Have we not power to lead about a sister, a wife, as well as the apostles, *even* the brethren of the Lord, *even* Cephas." This we think obscures the text, and therefore we prefer the common rendering. Grant us the privilege which you have taken, (and who claiming it for himself can deny it to another?) and we could nullify and stultify many precious truths. But with the common translation of *kai*, not one truth would be obscured; or weakened.

"Behold what a great matter a little fire kindleth."

Yours respectfully,

B. W. S.

THE SIGNS OF THE LAST DAYS.

2. Tim iii. 1–5.–This know also, that in the last days perilous times shall come. For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof.

In the last days—This phrase the last days, generally in the New Testament, signifies the time from the first coming of Christ to his second; or the gospel age; particularly, the last days or last time of this age. As much depends on this definition, I will be particular in considering all the texts where the expression occurs.

There appears to be a difference between the last

days, and the last day. The last days signify all the time between the first and second coming of the Messiah—the *last day* signifies the last or final day of that period or gospel age.—Paul, Heb. i. 2. In these *last days* God hath spoken to us by his son.—This surely means the beginning of the last days, or of the gospel age. Again Acts. ii. 17. And it shall come to pass in the *last days*, saith God, I will pour out of my Spirit upon all flesh. The sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come."—From this it is plain that *the last days* were the beginning of the gospel age, which was to continue till the great, notable and last day of the Lord should come. Immediately before which day the sun and moon were to lose their splendor. These signs have never taken place since Peter spoke this prophecy.

In the last day, the dead shall be raised. John vi. 39, 40, 44, 54. Jesus had just said I came not down from heaven to do my own will, but the will of him that sent me. And this is the will of him that sent me, that of all he hath given me I should lose nothing, but raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him may have eternal life, and I will raise him up at the last day. Here are two items of the will of God. The first is that Jesus should raise the whole world, that not one of them should be lost or missing in the last day. "In Christ shall all be made alive," raised from the dead. The second item is that all believers shall have eternal life as well as be raised again at the last day—the closing day of the gospel age, see as 44, 54, John xi. 24. Martha saith unto him, I know he shall rise again in the resurrection at the last day.

The last days of the gospel age or, emphatically the last day—is the judgment, the great and notable day

of the Lord. John xii. 48. It (my word) shall judge him in the last day. 1. Pet. i. 5. "God hath appointed a day in which he will judge the world &c. The last days or day, then generally mean the gospel age, and especially the closing period of that age. At this period shall many signs appear in the heavens and in the earth; among which signs on earth shall appear the characters stated above (2 Tim. iii 5,) which we shall now notice, and ask, Is not this sign evidently seen at this time?

1. Men shall be lovers of their own selves, or *philautists*) Self love is not a sin, unless it be confined to self. For no (sane) man ever hated his own flesh. The command is, Love your neighbor as yourself. If to love self were a sin, then to love our neighbor as ourself would be also a sin. The self love in the text means, doubtless, love confined to self exclusively. He looks to, and seeks his own interest, not regarding that of another. This character can be better explained by contrasting it with its opposite, which pre-eminently shone in Jesus, the great pattern of perfection. He, though high in honor, rich in glory, and perfectly blessed; yet in love to sinners, humbled himself, became poor, and suffered and died in order to save a miserable, sinking world, even his enemies. He was a philanthropist, or lover of man—not a philautist or lover of self. Had he been such, he would have looked to his own things exclusively, and not to these of others, the consequence of which would have been, that not one of the human family had been saved. He, through love to the human, miserable world, sacrificed his honor, his godlike form, his riches of glory—his blessedness in heaven—and came into our wretched world, lived in pain, hated, persecuted, put to death, and buried—all for our good—for our salvation. Here is our pattern. "Let this mind be in you which was in Christ Jesus." Phil. ii. 1—10.

The mind in Jesus was, love to all mankind without exception of any.

This mind we must also have, to weep over their miserable condition--to pray and labor for their good--and make a sacrifice of all for their salvation. This did our Lord Jesus. Time is a drop, eternity is a boundless ocean; upon this inch of time depends the eternal happiness or misery of the human family. This brought Jesus from heaven to earth, brought him to poverty; this led him to the cross; to the grave.

Have we the mind of Jesus? Do we weep over the world as he did? Do we pray and labor for their good! O yes, says one, I pray daily for the world. But do you labor for the world? O, I cannot preach. But do you labor with your hands, that you may have to give to him that can preach in the spirit? What sacrifices do you make for the salvation of the world? Of your honors, how much? of your wealth, how much? of your glory, how much? of your ease, how much? I have a family to support--Yes and a house floor to be covered with superb carpeting, a table to spread with rich viands, a spacious house to furnish with costly furniture, a home and a living to provide for each of my children; and—enough. Tell me no more that you are a christian; and have not sacrificed yourself, and your all to God—to his glory—you have no love to mankind—you are a philautist, a lover of your ownself. You have not the mind of Christ, and will be convinced of this hereafter, when it may be too late. The world are dying on account of the self love of professors.—O it is surely the last time.

2. A second character which is a sign of the last days, is the covetous. This character is nearly allied to self love, if not inseparable from it.—The covetous are those, not contented with food and raiment, and with such things as they have, but desire more in order to feed self love. This desire leads them to seek

for more—and this leads to striving and grasping still for more. A covetous man is hardly an honest man. He will take advantage of his fellow creature, and strip him of his money and goods for his own sordid gratification, and self love. A covetous man has nothing to spare. The poor may die in want for him—The world may perish forever before he can find in his heart to give something to aid evangelist, to bear the gospel to them. The desire of the covetous man increases with his wealth. Were he in the possession of all the wealth of this world, he would desire that of another, and so on to infinite. Nothing less than the throne of God, and the wealth of the univers would satisfy him-satisfy him? Impossible, satisfaction and he are at antipodes, and must forever be. Poor wretch. Yet this covetous man has the form of godliness.

Boasters.—Some boast that they have made a good bargain, having got their neighbor's property for much less than its value—or that they have sold property for more than its worth.—they glory in their own shame, others boast of their wealth. This may be tolerable—but some may boast of their high attainments in knowledge-in religion. In their foiling an adversary in an argument, or religious debate. Some may boast of their great success in making converts; I preached, and baptized so many. Some boast of their lucid exhibitions in preaching. O!! Is it possible. Yet these boasters have a form of godliness; but lack the power of it. That power leads to different results.

Proud.—Pride is an inordinate self esteem—a wish to appear eminent, above others. It appears in a thousand forms. But the lowest and most despicable form in which it is seen, is in adorning the body with costly apparel, with gold and jewelry, and pompous pageantry. They cannot condescend to men of low estate. Some are proud of their wealth—some of their honors—some of their great learning—some

of their oratory—of their great influence over others—in their large gifts for benevolent purposes—and even of their religious zeal; and yet have a form of godliness!

Blasphemers.—The meaning of the word is to injure a character, whether of God or man. To blaspheme the name of God by swearing or speaking irreverently of him, cannot be what Paul designed here: for such blasphemers could hardly have a form of Godliness; but he means those who blaspheme or injure the character of others by unjustly detracting from their merits—or imputing slanderously unknown faults to them—by telling lies of them, or wilfully misrepresenting them—magnifying small improprieties—by speaking evil of them behind their backs. How full of blasphemy is the Christian world at this time! Even those, who should be examples to the flock, appear in the front ranks of blasphemy, one against the other. They do evil that good may come, whose damnation is just. They pretend a great zeal for God to promote his cause by putting down heretics; but their zeal appears to be in reality to promote and increase their party, and to glory in their flesh. What a long, black list of names of this character will be found in the last day! Alas! the earth groans under their weight now, and is writhing in pain to vomit out such trash from her disordered stomach. Yet these same persons have a form of godliness!

To be continued.

For the Christian Messenger.

INFANTS NOT SAVED WITHOUT BAPTISM!!!

Eld. B. W. Stone:

Dear Sir—Will you permit me to direct the atten- of your readers to the following quotations from the Methodist Discipline, and from a work published by order of the General Conference of 1812, entitled

"Doctrinal Tracts," including John Wesley's short Treatise on Baptism.

My object in doing this, is to show our Methodist friends, that their author and founder, John Wesley, teaches the doctrine of Infant Salvation by water.

I now quote from *Doctrinal Tracts*, page 251. Mr. Wesley remarks:

"2. As to the grounds of it, (infant baptism.) If in-"fants are guilty of original sin, then they are proper "subjects of Baptism. Seeing, in the ordinary way, "they cannot be saved, unless this be washed away by "Baptism. It has already been proved, that this orig-"inal stain cleaves to every child of man; and that "hereby they are children of wrath, and liable to "eternal damnation.* It is true, the second Adam "has found a remedy for the disease, which came up-"on all by the offence of the first. But the benefit of "this is to be received through the means which he "hath appointed; through Baptism in particular, which "is the ordinary means he hath appointed for that pur-"pose; and to which God hath tied us, though he may "not have tied himself. Indeed, where it cannot be "had, the case is different: but extraordinary cases do "not make void a standing rule. This therefore is our "first ground. Infants need to be washed from origi-"nal sin; therefore they are proper subjects of Bap-"tism."

I shall now quote from the Methodist Discipline on the same subject. On page 141, of the fourteenth edition we have the following.

"THE MINISTRATION OF BAPTISM OF INFANTS:"

"*The minister coming to the font, which is to be fill-"ed with pure water, shall use the following, or some "other exhortation suitable to the sacred office.*

*Infants liable to eternal damnation!! and saved from it only by baptism!—Ed.

"*Dearly beloved*, forasmuch as all men are conceiv-
"ed and born in sin, and that our Saviour Christ saith,
"None can enter into the kingdom of God, except
"he be regenerate and born anew of water, and of
"the Holy Spirit: I beseech you to call upon God the
"Father, through our Lord Jesus Christ, That of his
"bounteous mercy he will grant to *this child* that thing
"which by nature *he* cannot have; that *he* may be bap-
"tized with water and the Holy Ghost, and received
"into Christ's holy church, and be made a *lively mem-*
"*ber* of the same."

I leave the candid reader, to ponder in his mind the doctrine taught by Mr. Wesley and the Methodist Discipline on the subject of Infant Salvation, and ask every pious Methodist mother, whether Jesus and the apostles ever taught any such doctrine. If so, it follows that every child that has died without Baptism still has original sin cleaving to it. Therefore the child is lost. Again, Mr. Wesley says, on page 247, quoting from Eph v. 25 and 26, "He gave himself for the church, that he might sanctify and cleanse it with the washing of water by the word;" "namely in Baptism, the ordinary instrument of our justification." *Baptism the ordinary instrument of our Justification*!!!!

Will the reader please turn to the Discipline and read. "Wherefore that we are *justified* by *faith* only is a most wholesome doctrine, and very full of comfort." And yet baptism is the ordinary instrument of our justification! Consistency thou art a jewel!!!

I think from these quotations our Methodist friends will be convinced of their error, and, under the firm conviction that the Bible, and the *Bible alone*, is sufficient to govern Christians, they will leave such contradictory doctrines, and flock to the standard of truth:

"Come out of her my people, and be not partakers of her sins" is the language of Heaven.

As ever yours,

D. P. H.

CONVERSATIONS ON THE WAY OF SALVATION.

BETWEEN A METHODIST AND A SINNER.

Methodist—I am happy on this bright morning that calls to my remembrance the resurrection of our Lord and Savior Jesus Christ, to find you fellow sinner, still in the land of the living, and within the reach of God's mercy. My prayers are still for you, that you may be brought to a proper knowledge of your undone and ruined state, and that without a Savior, you are in bondage to sin—under the fear of death, and exposed to eternal woe.

Sinner.—It is true I am still alive; and although the Sun now pours a flood of light over the world, and has chased darkness away, and every thing looks cheerful, yet alas, poor me! I wander up and down in this world without comfort, without hope, and truly as you say, I am in bondage; a heavy load of guilt oppresses my soul. Will you, my friend, point me the way I should go?

Methodist.—Believe in the Lord Jesus Christ, and thou shalt be saved. Only trust in the merits of Christ's death, and your soul shall be freed from sin.

Sinner.—But how shall I believe? Long have I prayed and agonized for faith. Months have passed away since I first resolved to serve the Lord. At first my heart was tender, I could weep. But now months, (which seem like years) have gone by, I am still left miserable. The fountain of tears is dried up. Oh that I could believe! I would give a world of pure gold and gems, were I possessed of it, could I only believe.

Methodist.—The scriptures say, without faith it is impossible to please God." You must believe—you must pray for faith. God will send down his Holy Spirit into your heart, and give you faith in answer to your prayers.

Sinner.—You suggest a difficulty to my mind in the

text you have quoted, which I never thought of before; It is this, "without faith it is impossible to please God, for he that comes to him must believe that he is, and that he is a rewarder of all them that diligently seek him." I once thought that my prayers, groans and tears, were pleasing to God, while I was in unbelief—I now see the difficulty. I must believe before I can please him.

Methodist.—You take a wrong view of the passage. The kind of faith spoken of in the text, is not justifying faith; nor can you believe, unless the Spirit works faith in you. This must be done in answer to prayer.

Sinner.—You bring strange things to my mind. I have been reading my Bible all the time, and praying for light. Perhaps within the last three months I have read the New Testament through a dozen times. I find in the 4th chapter of Ephesians, that there is *one Lord*, *one faith* and *one Baptism*. How am I to understand, when he says there is one faith? I cannot think that prayer, *not* offered in faith, is acceptable to God; without faith it is impossible to please God.

Methodist--I perceive your difficulty, and indeed it has been a difficulty to my mind; nor can I say that I am fully satisfied on this point. Perhaps we do not understand the Apostle's *one faith*. I am well satisfied, however, that justifying faith is the kind you want, and this you must get in answer to prayer. This is the kind, probably which the apostle speaks of in the passage you have quoted from Ephesians.*

Sinner.--My dear friend I am suffering too much to rest on probabilities. My soul is distressed. What shall I do to be saved? Is there no mercy for me?

Methodist--All that I can tell you, is, to put confidence in God. Trust in him.

Sinner.—But how can I without faith? You say

*The one faith, doubtless means the faith of Jesus Christ—the gospel, or the foundation of faith.—Ed.

without faith I cannot please him. How then can I put confidence in him.

Methodist.—The Savior is gracious. He died to save all. "Ask and ye shall receive, Knock and it shall be opened." "Whosoever shall call on the name of the Lord, shall be saved." If we confess our sins, God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." Surely here is sufficient encouragement.

Sinner.—If I had not read the Bible, then I might draw comfort from these passages. But they are not addressed to me, a poor unbeliever, without God and without hope.

Methodist—You surprise me. What! these promises not made to sinners? If so then I am laboring under a great mistake, and so are our preachers. I propose that we take time to consider on these passages. I will talk to my class leader, and if he will consent after meeting, we will see each other, and probably he can help us.

Sinner.—Oh wretched man that I am, who shall guide me aright in this important matter!!!

D. P. H.

[To be continued.]

Bro. Stone,

To the great joy and satisfaction of the sectarian community, the first No. of the "Voice of Truth," edited by Alvin Bailey, aided and abetted, by the whole sectarian phalanx, has made its appearance. The editor after taking a course of ten years in reviewing the writings of A. Campbell, has discovered two cases, in which Mr. C. has not clearly expressed his views upon the subject of justification, or the remission of sins. This is an amazing discovery; for which he should certainly be entitled to a leather medal. But does Mr. B. wish to be understood, that Mr. C. has changed his views upon the subject of justification,

and refer to said piece as a proof. This he cannot do, either from them, or any thing else Mr. C has written on the subject. Why then produce these. I suppose for the purpose of shewing that Mr. C. does not always express himself with equal clearness.

It is not my object to enter upon a defence of A. Campbell. This he is amply able to do himself. But I wish to contrast the views of the valiant editor with some of his own brethren in the Baptist Church, as well as those of the Pedobaptist ranks, who are aiding and encouraging Mr. B. to set aside the one Immersion of the New Testament, and make it a mere nulity, or a non-essential. His position is not singular. Enemies have made friends before, in order to effect a certain purpose; and when effected they were found in hostile array as before. In order to make up the issue fairly, I shall proceed to state briefly the views of what is commonly and invidiously called Campbellism by our courteous opponents, but repudiated by us. Upon the subject of remission of sins.

Our blessed Savior says, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved." A fair commentary upon said commission, is Peter's answer to the question, what shall we do? to the enquiring multitude on the day of Penticost, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Our conclusion then is, that baptism to a penitent believer in Jesus Christ is for the remission of sins. Mr. B. upon the contrary maintains that justification by faith alone is a wholesome doctrine and very full of comfort, in the language of the popular creeds of the day. Now do all Baptists, Methodists and Presbyterians agree upon this subject. We shall see.

Let me introduce you to the sentiments, published by a very popular Baptist preacher, and editor of a religious periodical, Mr. Meredith, in reply to Dr.

Ryland of the same denomination. I hope Mr. B. will not complain of a want of perspecuity or clearness.

"The proper question to be asked here, it appears to us, is this—What is the scriptural import of the phrase, *eis aphesin amartion*—in the text rendered 'for remission of sins'? To answer this question in short, we turn first to Matt. xxvi. 28, and read as follows—'For this is my blood of the New Testament which is shed for many, *eis aphesin amartion*, for the remission of sins.' This passage is, in our opinion, decisive. That the blood of Christ was shed 'into the remission of sins,' or 'into the confession or doctrine of forgiveness,' we are sure no one will contend. On the contrary, that it was shed *for the remission of sins*, as an end, is equally beyond the possibility of a doubt. The same phrase occurs Mark i. 4: 'John did baptize in the wilderness, and preach the baptism of repentance, *eis aphesin amartion*, for the remission of sins.' This passage when interpreted by the former, as it ought to be, is not less certain and decisive in its import. To say that John preached the baptism of repentance *into* the remission of sins, would be to employ language singularly obscure, if not altogether unintelligible. See again Luke iii. 3.—'And he came into all the country about Jordan preaching the baptism of repentance, *eis aphesin amartion*, for the remission of sins.' The same remark applies to this case which was made in relation to the preceding. These, including the passage in question, are the only instances in which the phrase *eis aphesin amartion*, occurs in the New Testament. That the first case is decidedly in favor of the present rendering, *for the remission of sins*, and that the others are but little less so, it seems to us cannot admit of a doubt. To say the least, there is certainly no evidence in favor of the rendering proposed by the author.

"That *eis*, when employed in the same construction as above, very commonly has the meaning of the preposition *for*, any one can satisfy himself by referring to such cases as the following:—'And offer the gift that Moses commanded *eis marturion autois*, for a testimony unto them.'" Matt. viii. 4. See also Matt. x. 18—Mark i. 44—vi. 11—xiii. 9—Luke iv. 15—xxi. 14; ix. 15—xxi. 13—Heb. iii. 5—James iii. 5—all relating to the single phrase *eis marturion*, and all correctly rendered, '*for* a testimony.'

"In the next place we object to the *rendering* of the passage as proposed above. True, the author has not given a literal version of the text agreeably to his criticism; but the passage must be translated, and if his reasoning be correct, the rendering must be this; 'Repent and be baptized every one of you *into* the remission of sins.' That this rendering is not very intelligible we think the author was aware, from the fact that he gave a paraphrase rather than a literal version. A renderdering which requires a paraphrase to make the sense intelligible may always be suspected.

"In the third place, we object to the *sense* as given in the paraphrase—because we believe that it destroys the point and meaning of the apostle's reply. The convicted multitude had just required to be told what they must do—what they must do to be saved—to obtain deliverance from the guilt and penalty of sin, as we must suppose of course. In

answer to this question, the apostle uttered the language of the text: "Repent and be baptized every one of you" &c. Now, when we suppose the apostle to have informed the Jews, in the sense of the common version, what they must do for the remission of sins, we suppose him to have given a direct answer to the question proposed; but when we suppose him to have told them what they must do for *confession* or the *doctrine* of forgiveness, we suppose him to have answered altogether another question; and to have given them information which, at that particular juncture, to say the least, could have afforded but little satisfaction.

"In the fourth place, we object to the *theology*--the sentiment inculcated in the above construction. It will not be doubted, we presume, that the phrase *eis aphesin amartion*, is proposed in the text as an end not of baptism only, but of repentance also. 'Repent and be baptized,' &c. Now when a man is required to be *baptized* into the confession of remission, the doctrine, though not a little doubtful, may perhaps be received; but when he is commanded to *repent* in the confession of remission, a doctrine is inculcated which is as difficult of belief as it is of intelligible comprehension.

"We object in the last place, to the necessary *tendency* of the argument before us. This argument, if we understand it correctly, goes to show that baptism has no sort of connection with remission: and that, although a positive institution of the New Testament, and the only authorized medium of admission to the christian church, it is nevertheless a matter in which the sinner's salvation is no way concerned. Now, when we hear two evangelists speak of the 'baptism of repentance for remission of sins'--when we hear the king himself, in his last commission affirm that 'he that believes and is baptized shall be saved'—when we hear an apostle, acting under that commission, require the people to 'repent and be baptized for the remission of sins'—when we hear Ananias say to Saul--'And now why tarriest thou, arise and be baptized and wash away thy sins'—we believe all this must mean something. And when we call to mind that three thousand were baptized on the same day of their conversion—that the household of Cornelius had no sooner given evidence of repentance, than Peter demanded their baptism—that the Ethiopian eunuch was baptized in the midst of his journey—and that the Phillippian jailer and his house were baptized at midnight-we cannot but believe that baptism has a much more important connection with remission and salvation than is now generally supposed. At any rate, we cannot but suspect the expediency of any attempt to explain away the force of passages which, if we be not much mistaken, are well sustained by the analogy of faith and the *usus loquendi*."

But before I close, let me introduce you to a declaration of Timothy Dwight, D. D. late President of Yale College, and a Presbyterian Rabbi, and standard writer of the sect.

"Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit he cannot enter into the kingdom of

God." To be born of water, as here intended, is in my view, to be baptized; and is as absolutely necessary to our lawful admission into the kingdom of God, as to be born of the Spirit is to our admission into the invisible kingdom. It is, however, to be observed here, that he, who understands the nature, and authority of this Institution, refuses to be baptized, will never enter either the visible or invisible kingdom." Let some of our good Pedobaptists who understand this matter, pay some little respect to this learned divine; and not teach, that it is a non-essential; lest peradventure they may be found false witnesses for God.

Mr. Wesley in his Explanatory Notes upon the New Testament, second American edition, 1806, page 350, says:—

" '*Be baptized, and wash away thy sins*'--Baptism administered to real penitents, is both a means and seal of pardon. Nor did God, ordinarily in the primitive church bestow this on any, unless through this means."

Methodist doctrinal Tracts, published by order of the general conference of 1812, page 249.

"Except a man be born of water and of the Spitit he cannot enter into the kingdom of God. John iii. 5 By water then as a means, the water of Baptism, we are regenerated, or born again; whence it is also called by the Apostle; the washing of regeneration. Our church therefore ascribes no greater virtue to baptism than Christ himself has done."

Now listen to the Western Christian Advocate, a Methodist paper published at Cincinnati.

"In all deference we suggest to our brother, the editor of the Baptist Banner, that among the many things that rend and tear the body of Christ, and yet have nothing to do with the salvation, and enjoyment of Christians, Baptism is chief and foremost. It is the mammoth apple of discord among us. It has a serpent's hiss, a serpent's bite, a serpent's venom, and ten serpents' lives; will our brother help us to kill this royal reptile? Will he help to expel him from God's Eden, and blot out his memorial forever?"

Our accommodating editor of "the Voice" would respond, and say, oh yes; I will agree to almost any thing, if you will help us drive another royal reptile into some hole, or corner of the earth, where the mercury never rises above zero. Affectionately yours,

J. T. JONES.

TO YOUNG PREACHERS.

My sons; Hear the advice of an old Father, just about to leave you--just about to be discharged from his service in the ministry for nearly half of a century. I have been among the early pioneers of the west, in laboring through difficulties unknown to you, to preach the gospel.

1. It is a common saying among the preachers of this day, "Old men for counsel young men for war.', This is often advanced in justification of the public debates, with opposers, or the clashing doctrines and opinions, which now distract and divide the world. "Old men for counsel."--Do they counsel you to engage in such debates? Do they laud you for victories won? I will fearlessly answer, that no old man of piety, and intelligence, will give such advice, unless in an extraordinary case. For they know by long experience that such debates tend to strife, deaden piety--destroy the spirit of prayer--puff up the vain mind, annihilate the taste for the marrow, and fatness of the living word, and destroy the comforts of true, heavenly religion.

Seldom do we see in the same person, a warrior and an humble devoted christian. *Rara avis in terra.* Such acquire a controversial habit, and temper. They may proselyte many to their opinions, and greatly increase their numbers; but the children are like the parents, lean and pigmy things. I have known, in the course of my days, great and good religious excitements in certain places, quashed by such debates from the pulpit. I have really thought

that the most effectual, and shortest way to put a stop to such excitements, is for two debaters to propose a public debating match, or an ecclesiastical duel on a certain day, and at a certain place. Generally at the close of the debate, ends the good excitement.

I know it is said in justification of such debates that Paul disputed in the synagogue at Athens, and in the School of Tyrannus, with the Jews and others.

Read the verse correctly, and the force of the objection is removed--He reasoned or dialogued with them. This should be the constant practice of every faithful minister of Christ. Would to God, it were the practice of all our young preachers, to reason out of the scriptures on the important things of the gospel!

But "young men for war." What war? not against flesh and blood, for nothing but carnal weapons can affect them; but against the powers of sin and hell, with spiritual weapons afforded us from above—not against men, but against their sins, as did our Lord and his holy apostles, in order to save them from ruin.

But are we not to contend earnestly for the faith once delivered to the saints? Certainly. But cannot this be done without set debates, challenges, judges, rules &c? Did our great head--Did his apostles, ever act thus? And who will say, they did not earnestly contend for the faith? There must be something wrong in this matter, because these zealous duelists do not like to be called the challengers. Now if this be the proper way to contend for the faith, why not fearlessly challenge every opposer, and thus shew your holy zeal?

In these public debates, but few persons attend them, who have not their minds prepossessed in favor of one or the other of the parties. Arguments as weighty as lead, are to such minds as light as chaff.

A few unsophisticated persons may be proselyted, to your opinions; but one renewed soul is of more value than a score of such proselytes; and such renewed souls are made by the truth uttered in the spirit, and heartily received and obeyed.

2. I advise you, my sons, to preach the word, the gospel of the son of God with all boldness and humility. If any error or stumbling block lie across the path of truth, and might neutralize its effect on your audience, labor with cogent arguments to roll it out of the way, without pity for its age, though sanctified by many centuries, and supported by the great and the learned for many ages. But be careful, and certain that it is an error before you touch it with your little finger. Truth like a plow-shear, will tear up the noxious weeds and plants, sown and planted by erring man. Be careful not to name any person, or people, by whom these noxious seeds were sown. The moment you name a Presbyterian--a Methodist--a Baptist, as having done it, that moment he buckles on his coat of mail, and shields himself against your arguments however powerful. You cannot profit him by all you say afterwards. "Be wise as serpents, and harmless as doves."

3. I not only advise you to preach the word, but also preach it in the spirit. In vain we attempt to preach in the spirit, unless we have the Spirit, and experience the force of that truth we deliver to others. A man may preach the truth in the letter without the Spirit. Such preaching is vain--useless to saint and sinner. Apathetic, and moral lectures on religion have almost ruined the world, and swelled the number of skeptics. For they thus argue; Did these people believe what they preach or read, would they be so cold and unfeeling in their addresses? would they not cry aloud, and spare not? Did you ever know one such preacher convert a sinner from the error of his ways?—A person may also preach with a great

vociferous zeal and manner; this may be, and often is nothing more than mere animal nature, without the Spirit. Live and walk in the Spirit, and preach in the Spirit; then will the attention of your hearers be arrested, and good effects will follow.

When we see our neighbor's house in flames and the unconscious family within exposed to instant death, we do not take time to study and write an eloquent speech in order to read it to them, that they may fly from impending ruin—nor do we write a speech to read to persons, whom we see ready to rush down a deathly precipice, unconscious of their danger--no. Were we to do so, those people would be apt to disregard our admonitions, and perish.

4. Be as holy out of the pulpit, as in it. Be always sober, (not morose;) indulge at no time in jesting, mirth, nor light conversation; these grow by indulgence. I advise you to beware of what is termed gallantry. It will ultimately sink your influence in the public mind.—Be plain, but neat in your dress.

Wear not costly apparel, nor tinselled ornaments of any kind. It savors of vanity, and will detract from your usefulness. Be often on your knees, always endeavor to keep God before your mind, and labor to please him, rather than man; for if you seek to please men, you will certainly displease God. The friendship of the world is enmity to God. Some are tempted to please man by an ostentatious show of learning and talents. This is to preach self, not the Lord Jesus--it is to advance self, and not the cause of Christ—It is to gain the applause of the world, not to save souls from ruin—It is to be popular, not useful. Vain presumptious mortal! How despicable in the view of heaven!

5. In your public addresses, like the householder, bring forth out of your treasure things new and old. The word of God is your treasure, not the wisdom of men—with this you must store your mind so as to

be able to exhibit to your audience, things new as well as old. Do not forever harp on one string—on one doctrine however true. The mind needs variety, and that variety is afforded to the bible student in the scriptures. "Warn the unruly, comfort the feebie minded, support the weak." You should not preach that to another, of which you do not experience the truth yourself. It will be a dry morsel, unseasoned with grace, both to yourself, and those that hear. Avoid every thing, every expression, every smart word, that may excite levity or laughter, in your hearers. Your object is to save souls; an object truly serious and important, and should be managed always in the spirit of seriousness and solemnity. What! to excite levity in those on the brink of everlasting woe! God forbid!

6. Beware of an avaricious or covetous spirit. Read Paul to Timothy 1 Epistle vi. 6--11. Having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou! O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life. Avoid every thing like boasting of your self, or of your success in the gospel.

7. My dear sons; If this advice be good, receive it and conform to it. I have known it to be good for half of a century. Be diligent, and faithful, and soon you shall receive your reward. O that we may hear the plaudit of our Lord, Well done, good and faithful servant, enter thou into the joy of your Lord. Amen, and Amen. B. W. S.

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REPLY TO MR. CARTER.—CONCLUDED.

13. Mr. C. proceeds: "Their baptism makes more havoc of the scriptures than their faith. Jesus says, he that believes has eternal life, is born of God; they say, No; not without bapti-m."

Pray, Mr. C. have they eternal life, and born of God without repentance?—without prayer? for except they repent, they must perish. Will faith alone, without repentance—without obedience, give eternal life? O, no; he will say, repentance and obedience are implied; and why not baptism be implied too, I ask?

Paul found twelve disciples at Ephesus, and he said unto them, Have ye received the Holy Ghost since you believed? This, without doubt, Paul knew that every believer received, and received through baptism. For he asked them immediately, on their saying, We have not so much as heard, whether there be any Holy Ghost. Is it possible? Unto what were ye baptized? You are believers, and if believers, you of course have been baptized; and if baptized, you must have been baptized into the name of the Father, and of the Son, and of the Holy Ghost. What can be plainer. Here Paul understood that they were believers; and though no mention was made of their baptism, yet he certainly inferred it; because all were baptized according to the commission, and none else under the New Institution. He inferred too that these believers were not only baptized, but had also receiv-

ed the Holy Spirit of promise, according to the gospel Peter preached at Pentecost. So, when it is said, He that believeth hath everlasting life– is saved—is justified—is born of the Spirit, &c., baptism is also implied, though not always expressed. So baptism is frequently represented as that by which we are saved, where there is no mention made of faith or repentance. "Except a man be born of water and the Spirit—He hath saved us by the bath of regeneration, and the renewing of the Holy Ghost, which he hath shed on us abundantly through Jesus Christ. The like figure whereunto, baptism doth now save us," &c. But certainly, faith and repentance are implied in all these cases.

In my late numbers of the Messenger, this objection is fully answered, to which inquirers after truth are referred.

14. He says, "They nullify between 80 and 100 express declarations of the Bible, by teaching baptism for the remission of sins."

Dreadful havoc! And who is to blame for all this? Shall we say, the good old Baptist, John? he baptized for the remission of sins. Shall we blame old father Peter? he preached baptism for the remission of sins, and indeed was so bold as to say, the antitype, Baptism, doth now save us. Doubtless, he meant, in connection with faith and repentance, these being implied. Can the blame be laid on Ananias, immediately instructed of the Lord? Shall we blame the Lord himself, who taught the same in substance, He that believeth and is baptized shall be saved; and except a a man be born of water and the Spirit, he cannot enter into the kingdom of God? In this case, a man is said to be born of the Spirit of God without the mention of repentance or baptism. Surely, they are implied, or the scripture is nullified indeed. But shall we blame the old fathers and martyrs of the first cen-

turies? They taught baptism for the remission of sins —they lived in the purest state of the church. Shall we blame old father Wesley and his numerous followers? They teach the same thing in their books and creeds. And what sect of Christians does not teach the doctrine in their creeds? In this they have only done what the Reformers, Luther and his coadjutors have done before them. But they oppose the doctrine now, though advocated by such high authority, and taught in their own creeds. But why oppose it? Is it because it is running like fire in dry stubble before the wind, through the length and breadth of the land? In such company as that mentioned above, we are not ashamed to be found; but might rather deem it a high honor.

15. He next states the views of his party. "Our views are, If we secure repentance, all the rest will flow from it, (as faith, obedience, &c.) If we believe, we will repent, and obedience follows."

That is repentance is before faith, and faith is before repentance, *quod erat demonstrandum*. Wonderful logic!

16. "I don't say a man can repent without faith—he must believe before repentance, but it is a dead faith."

That is, Though I have said, repentance is before faith, I do mean so; I do not say a man can repent without faith—he must believe before repentance; yet it is a dead faith—that is, it is a dead faith, and yet it produces repentance! Wonderful sirs! To me it is all confusion, and this is effected by declining from the truth.

17. He says, "Repent and be baptized, is their mode of obeying the gospel." We grant, that we have taken this from the model old Peter gave us. But we say a little more; we include faith and all the commands of God, as stated in the gospel.

18. He proceeds to state his own views. "Repentance and faith in Jesus Christ, is the scriptural mode of obeying the gospel."

Had he only added baptism, he would have stumbled into the truth; for he says, faith precedes repentance; but we wish to do him justice, he last left an open door to escape, for he says repentance precedes faith.

19. He says, "Baptism is professing to turn from sin to God."

From this we are left to conclude, that when Peter said, Acts iii. 19, "Repent and be converted, (or turn) that your sins may be blotted out," means, Repent and be baptized for the remission of sins. This is the very doctrine of Peter; it is the doctrine of A. Campbell; and he contends strenuously for it. But let not Mr. C. be alarmed, and give it up; it is Bibleism; and therefore our doctrine does not nullify between eighty and one hundred express declarations of the Bible.

20. "Their leaders don't believe that one in twenty of them will ever get to heaven."

I reply: Blessed are ye when men shall revile you, and shall persecute you, and shall say all manner of evil against you *falsely* for my sake." How many leaders of them has Mr. C. known, and conversed with, or heard make this declaration? In what leader's writings has he seen the statement? Had he said, *Our* leaders, meaning, the leaders of the sects say so, we should not have contradicted his word. This is the way he takes to put us down! Is it slander?

21. "They don't teach that men should fear God."

I leave this to the decision of the public. They know what we teach; but those who will not hear us, do not know. This doctrine is prominent in our creed, the Bible. The fear of the Lord is the beginning of wisdom—Fear God and keep his commandments, is the whole duty of man.

22. "If they can get a congregation to laugh, it is an evidence with them of the truth of their doctrine."

This I am constrained by truth to say is not so. Am I to blame for contradicting such a glaring untruth? Let Mr, C, prove the charge from an avowal of this in our writings or speaking. Shame! shame! To what a length will opposition to the truth carry men?

23. He proceeds: "I would, if I had time, take up a number of other dogmas."

We think he has taken up enough for his own reputation as a preacher of righteousness, or as a conscientious Christian. Such things are sufficient to blast the character of a preacher in the esteem of the public. I have seen eccentric preachers of all denominations excite the laughter, or smiles of the congregation, by witticisms; but never did I hear but one preacher, and him not 100 miles from Jacksonville, attempt to justify it, and he was not of us. But I never heard before that any ever made it a test of truth, or made it an objection against us. Mr. C. has surely been dreaming—but not the dreams prophesied of by Joel the prophet.

24. "The foundation of their system is all rotten—not one of them rests on the Bible—they are all on the sand."

I advise Mr. C. to read Matt. vii. 1, "Judge not that ye be not judged." Had Mr. C. not made so many glaringly false charges against us, his opinion might have an ounce of weight; but his statements if true hereafter, will be suspected. Can the sects choose such a man to plead their cause against us? Such another, who unblushingly can make such charges, will hardly be found among those professing Christianity in America. Their cause must labor.

25. He proceeds: "The sects, say they, unite to put them down. I will tell you the reason. The different denominations of Christians believe alike in the

fundamental principles of Christianity as taught in the Bible, and they are one when infidelity and error attack the Bible. There is a great battle to be fought, and it is at hand."

Yes; the battle is begun anew—nor will it end until the truth shall prevail. Brethren, arm yourselves for the fight. Put on the whole armor of God. Not carnal weapons, such as are used against us; these work not the righteousness of God. Let us labor in the spirit to pray for our enemies, who despitefully use us and persecute us. Let us always live near the Lord, and though falsely called infidels, shew that we are Christians. The union of Christians is not far off. The good of all the parties will flow together under the standard of heaven. Let us be thankful that the sword is in the hand of the civil power. The Lord reigns, and we will rejoice. Amen. B. W. S.

P. S. If my reproofs are severe and sharp, the public I hope will see that necessity was laid upon me.

B. W. S.

A SHORT CONVERSATION.

Bro. B.—I am truly glad to meet you. I have been relieved often from difficulties of mind by your assistance; and hope to be relieved again.

B.—What is the matter now?

C.—Last Sunday week I went to hear a Christian preacher. His subject was faith. He proved that there was but "one faith"—that this faith was simply believing the gospel on the testimony of the inspired prophets and apostles, as recorded in the scriptures. The texts he adduced in proof of this proposition were such as these. "These are written that you might believe, that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." "Faith comes by hearing, and hearing by the

word of God." Christ prayed that all that believed on him through their word, might be one"—"that many of the Corinthians hearing, believed, and were baptized"—and many similar texts. He showed that the foundation of faith, was the things written—that the object of faith was, that Jesus is the Christ, the Son of God; and the end of faith was life, eternal life. That this faith was produced by the testimony of the Spirit speaking in the word, and not by any extra operation from the word. That all sinners, by attention to the evidence given in the word, could believe be convinced of sin, and repent, or turn from their wicked ways to God, to come to the Savior for life and salvation, and obey his command to be baptized; through which means the Lord would save them, and grant them eternal life. He urged on the sinner immediate compliance with many arguments.

Yesterday I went to hear another preacher, called by pre-eminence, an orthodox evangelical. He took up the same subject of faith, and proved, or tried to prove, that there were more than one faith, he enumerated many; as a dead faith, weak faith, a faith of assent, a faith of miracles, a faith of reliance, or trust, a justifying faith, an assured faith &c. His arguments were plausible, and therefore my mind is confused. Do help me if you can.

B.—I think they are both wrong in the outstart of their theories, and that they are both right in the main point. That they are both wrong, is apparent, because they take for granted, that the "one faith" in Eph. iv. means the act of faith, or believing. It means nothing more nor less than the faith of Jesus Christ, or the gospel he and his apostles taught and testified. They did not teach the various discrepant faiths now rife in the world. Their teaching was one—'one faith' &c. Your first preacher was certainly right in his remarks on faith, as the creature's act. Your second

preacher was wrong in his many kinds of faith, as the faith of assent, of trust, of reliance, of justification, of assurance—these are not faith, but the fruits of faith —faith must exist before these acts, or fruits can grow. As well might he have added, the faith of repentance, the faith of prayer, the faith of love, the faith of obedience, the faith of hope, the faith of purity &c., for these are equally the fruits of faith. Faith or the act of believing, is among those words in our language, that hardly admit of a definition to make them plainer than they are. Children as soon as they begin to talk, understand the meaning of believing, as well as a D. D. or a philologist. One child tells another something; he replies, I don't believe it, or I do believe it. He thus speaks from the plausibility or unplausibility of the testimony adduced.

A dead faith is defined by James as being unattended by works, being alone. Two men hear the same sermon, in which the testimony of the prophets and apostles is exhibited to prove, that Jesus is the Christ the Son of God; sent by the Father in love to save the world from sin, death and hell, to which they every moment stand exposed; and to give them eternal life. They both believe the fact, that Jesus is the Son of God, sent for these benignant purposes; they both *assent* to it. But one seriously lays the things to heart, and from the conviction of his danger, and the hope or wish of salvation from ruin adds works, he determines to repent, cease to do evil and learn to do well, and do as the Lord has directed him. It ends in life. But the other will not take up the cross—will not reform—will not obey—this is a dead faith—the other is a living faith because it led him to obedience, and eternal life—or it, led him to obey, and trust in the Savior, from whom he received salvation and the life giving spirit, by which he is sanctified and saved from sin and hell.

Unless we admit that a sinner can thus believe and act, why preach to him? Of what use is testimony? Of what avail are warnings, and motives to fly from the wrath to come, and lay hold on eternal life? As well might we preach to the rocks and trees.

C.--My mind is considerably relieved--but the evangelical orthodox preacher insisted that justification, or pardon of sin was granted by faith alone, and that this faith was different from the faith of assent, or a dead faith.

B.--Wherein is the difference? They both believed and assented to the fact that Jesus was the Son of God, and they believed this from the same testimony of the scriptures. In this their faith was the same. But one considered the importance of the subject, and obeyed the faith; the other did not consider--did not obey. The faith of one was with the heart, i. e. it influenced his heart to resolve, to determine, and purpose to repent, reform and obey the gospel in order to justification, pardon and salvation. The faith of the other was dead, not influencing the heart to those things. The end of faith with one was pardon and eternal life--the end of the other was death.

As justification is so much insisted upon as being by faith alone, let us pay particular attention to it.

1. In the Apostles day, there was a great controversy between the apostles and Judaising Christians. Whether a man was justified by the faith of Jesus Christ, or the law of Christ, without the Mosaic law or deeds, or whether they were justified by the faith of Christ, together with the law and the deeds of the law. Paul and the apostles affirmed the first--and the Jews, who believed the gospel, and yet were zealous of Moses, affirmed the second.

2. The word faith, especially with the article *the* prefixed, signifies very commonly, *the faith* or law of Christ. It is emphatically called *the faith*, Gall. iii.

25. "After that (*he pistis*) *the* faith is come, we are no longer under a schoolmaster or the law of Moses." Hence, it is said, that many of the priests were obedient unto *the faith.*" Acts vi. 7. "Contend earnestly for *the faith*, once delivered unto the saints." "But ye beloved, building up yourselves on your most holy faith." Jude 3. and 20., Rom. i. 5, and xvi 16, "obedience of faith among all nations"--Gall i. 23. "He now preached *the faith*, he once destroyed."—2 Tim. iv. 7. "I have kept *the faith.*" Tit. i. 13. "Rebuke them--that they may be sound in *the faith*"—Rev. ii 13. "Hast not denied *my faith*"—Rev. xiv. 12. "Here are they that keep the commandments of God, and *the faith* of Jesus." Eph. ii. 9. "By grace are ye saved through *the faith.*" Gall. iii 24–ii. 16. I might multiply texts to prove this point, but am certain that it will not be denied by any intelligent person.

3. In this sense I understand the apostles when they say that, we are justified by faith, and not by the law --by the obedience of the faith, and not by the deeds or works of the law. This is the great point to be proved, and upon which they insist with so much earnestness against the Judaizers, who were zealous of Moses. They insisted that Christians must also keep the whole law, or they could not be saved.

4. Having stated the proposition, I will show the proof as adduced by Paul to the Romans and Gallatians.

The expression so much insisted upon, *justification by faith alone*, is but once mentioned in the scriptures James ii. 24, and this in direct opposition to the sense, contended for. "Ye see, therefore, that a man is justified by works, and not by faith only." If by the expression he meant, when used by the evangelicals, that we are justified by faith alone, without the deeds of the law (which is Paul's doctrine) I shall not object. For justification is not by the law of Moses; but by the

law of Christ. Nor is it by obedience to the law of Moses, but by obedience to the law or faith of Christ. This is certainly the meaning of the inspired apostles.

We read of justification by the law, Gall. v. 4, and justification by the works of the law, Gall. ii. 16 &c. Should it be asked, how were any justified by the law? We would answer, it was by obedience to the law, or by works of the law. We also read of justification by the faith? Should any ask, how they were justified by the faith? We answer, by obedience to the faith. Both the Old and the New Testament witness that "Christ was the author of eternal salvation to all them that *obey him.* "And it shall come to pass, that every soul that will not *obey* that prophet in all things whatsoever he shall say, shall be destroyed from among the people." So spake Moses.

To say that we are justified and saved by faith alone, in the sense contended for by the evangelicals, is positively contradicted by the scriptures. For the scriptures say, 1. That we are justified and saved by grace. Rom. iii. 24. Tit. iii. 7 &c. 2. That we are justified by his blood. Rom. v. 9. 3. We are justified by his knowledge. Isai. liii. 11. 4. Justified or pardoned through repentance. 5. Justified and saved by prayer. Luke xviii. 14, Rom. x. 13. 6. Saved, and consequently pardoned, by confessing Jesus and believing in heart that God has raised him from the dead, Rom. x. 7. Justified or pardoned, and saved by baptism, Acts ii. 38. If we contend that God justifies the sinner by grace alone, without any act or work of the creature. Then it follows that the reason he saves and justifies one and not another, is his own sovereign will; and the creature cannot be justly condemned for not being saved--seeing God did not sovereignly choose to do it. Therefore, we conclude with Paul, "It is of faith, that it might be by grace and not by the law.

Justification on God's part is by his grace, or mercy and the death of his Son. On our part it is by faith, knowledge, repentance, prayer, confession, and baptism. This is called God's righteousness, or the righteousness God requires--the righteousness or obedience of *the faith*, or the system of the Grace of God, revealed for our salvation and justification. This plan of justifying or saving the sinners is revealed in the gospel fully; yet it was witnessed by the law and the prophets, and is the way of salvation. This I promise, if spared to make plain at our next meeting.

C.—If it can be done, I think all altercation on justification must be silenced. I am anxious to hear farther. B. W. S.

POURING AND SPRINKLING,

OF THE METHODIST DISCIPLINE A HUMAN TRADITION.

In order to prove the above proposition, it will be necessary to prove that a part of the Discipline is altered from the Liturgy of the Church of England. To do this, I will here insert entire, the address of John Wesley to Dr Coke, Asbury and the American brethren, dated,

"*Bristol, September* 10, 1784.

"To Dr. Coke Mr. Asbury, and our brethren in North America.

"By a very uncommon train of Providences, many of the provinces of North America are totally disjoined from the mother country, and erected into independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is over them, partly by the Congress, and partly by the Provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the

inhabitants of the States desire my advice. In compliance with their desire, *I have drawn up a little sketch.*

"Lord King's account of the primitive church convinced me, many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned to exercise this right, by ordaining part of our travelling preachers. But I have still refused; not only for peace sake, but because I was determined as little as possible, to violate the established order of the national church, to which I belonged. But the case is widely different between England and North America. Here there are Bishops who have a legal jurisdiction: In America there are none, neither any parish minister." So that for many hundred miles together, there are none to baptize or administer the Lord's supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending laborers into the harvest. I have accordingly *appointed* Dr. Coke and Francis Asbury to be joint superintendants *over* our brethren in North America; as also Richard Whatcoat and Thomas V. Passey to act as elders among them, by baptizing and administering the Lord's supper. And I have prepared a liturgy, little *differing* from that of the Church of England, (I think the best constituted national church in the world) which I advise all travelling preachers to use on the Lord's day in all the congregations, reading the liturgy on Wednesdays and Fridays, and praying *extempore* on all other days. I also advise the elders to administer the Lord's supper on every Lord's day. If any one will point out a more rational and scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken. It has been proposed to desire the English

Bishops to ordain part of our preachers. But to this I object. 1. *I desired the Bishop of London to ordain one, but could not prevail.* 2. If they consented, we know the slowness of their proceeding; but the matter admits of no delay. 3. If they ordain them now, they would expect to govern them. And how grievously this would entangle us. 4. As our American brethren are now totally disentangled both from the State and the English Hierarchy, we dare not entangle them again, either with the one or the other. They are now at liberty to follow the scriptures, and the primitive church. And we judge it best, they should stand fast in that liberty wherewith God has so strangely made them free.

"JOHN WESLEY."

The Discipline, chap. i. sec. 1. recognizes the above. In the liturgy of the church of England, adopted in the reign of Edward the sixth, and Queen Elizabeth, the baptism of persons of riper years, was by dipping. Mr. Wesley at first had no idea of separating from the church of England. His principal object was to restore the purity of the ancient church, and therefore insisted on baptism by dipping. Mr. Southey, in his life of Wesley, says, that in Georgia, "By insisting on intolerant discipline, on immersion in baptism, and on other severities, he hindered the good work." The following is an extract from his journal:

"*Savannah*, 1736, *Feb.* 21.

"Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the church of England, by immersion.

"*May* 5.—I was asked to baptize the child of Mr. Parker, second bailiff of Savannah. But Mrs P. told me, neither Mr. P. nor I will consent to its being dipped. I answered, If you certify that your child is weak, it will suffice, (the rubrick says) to pour water upon it. She replied, Nay, the child is not weak; but

I am resolved that it shall not be dipped. This argument I could not confute. So I went home and the child was baptized by another person."

I have not a copy of the liturgy sent to the American Methodists. The Conference has the power to change or abolish the rites and ceremonies of their church every four years. (See Discipline, sec. i. art. 22. "It in not necessary that rites and ceremonies should in all places be the same, or exactly alike. Every particular church may ordain, change, or abolish rites and ceremonies; so that all things may be done to edification." All the reformed church establishments, and the sects derived from them, claim this power. J. S.

To be continued.

A PART OF PAUL'S FAREWELL SERMON AT EPHESUS.

Acts xx. 34, 35. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

"I have showed you all things, how that so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

This sermon was preached particularly to the elders at Ephesus, convened at the request of Paul.

He reminds them that when he had formerly preached among them, that he supplied his own necessities, and of them that were with him, by laboring with his own hands. Now, says he, I have shewed you all things; I even have shewn and given you an example in thus laboring with my own hands, that ye *so*, or in like manner, laboring, ought to support the weak, (or more properly) to assist the poor, and to remember the words of the Lord Jesus, how he said,

is more blessed to give than to receive. In the same manner he acted in Thessalonica. "Neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you. Not because we have not power or authority, but to make ourselves an ensample unto you to follow us." 2 Thess. iii. 8, 9. Paul did this, lest by receiving a compensation for his ministerial services, the gospel of Christ might be hindered from having success among the people. 1 Cor. ix. 12. Neither he nor his associates would receive any thing, but he supported them all by working at his trade—and he advises the elders at Ephesus to do the same, that they may have something to support or help the poor. To support them is imperious.

Preaching was a poor trade at that time to make money, and held out poor inducements to any to engage in it, said my friend. I wonder what the Ephesian elders thought of Paul's advice, to labor with their own hands as he did, to have something to assist the poor. Preachers do not at this time generally labor with their own hands; and if they do, (and of this class I have known a few) they appear to have a different object in view, which is to enrich themselves, and not to give to the poor. If such advice were given to the preachers now, as Paul gave the Ephesian elders, I think, preachers would be scarce, or not receive the advice.

My dear sir, you mistake the matter; though Paul labored with his own hands, and advised other elders to do the same, yet he proclaimed it an ordinance of heaven, that they who preach the gospel should live by the gospel—that he himself had this authority, but declined using it, lest some might think he preached for money, and thus the success of the gospel would be hindered. God's ordination is that they should live by the gospel; but not to live in palaces or fine houses

with sumptuous fare—not to grow rich like his wealthy neighbors—not to live in sloth—No: If this was his ordination, it has failed with respect to his appostles, and thousands of others the most worthy. A rich preacher is generally but a drone in the religious world. The cares of this life, and the deceitfulness of riches choak the word, and it brings forth no fruit to perfection. Our great exemplar Christ Jesus was rich, but for our sakes he became poor. Paul was rich, but for the sake of the gospel, became poor. We read of none who became rich by preaching, nor do we read of any that died for want.—God feeds even the sparrows.

We have too little trust in the Lord to prosper. If we go out into the world to preach, we must have our purses well filled, and saddle-bags well stuffed with apparel; and until this is done, we refrain from going. Now, do such trust in the Lord for support, or to their money? Do such receive gifts as coming from the Father of lights, and are therefore thankful to him? Or do they think their supplies come by chance, and not from the Lord, who sitteth in the heavens, regardless of these things? Lo! I will be with you, if faithfully discharging your duty, always.

Sir, you speak my mind exactly. I think the preachers should preach without money or any earthly reward. The Lord will provide for them; and if they should need any thing, let them labor with their own hands to get it, they will be rewarded hereafter.

My dear sir, the christian world have greatly erred on this subject, and have run to extremes. A part have thought that the preachers should be made rich —the other part, that they should be kept poor, and labor for their living. Both parties have ruined their preachers, and destroyed greatly their influence in the world. Those made rich are generally lazy drones.

and are afraid to offend their congregation by plain, pointed preaching as, Thou art the man. Those who are poor and unassisted by the people, have but little time from manual labor to improve their minds by reading or by going abroad to preach. Such generally are regarded by the rich as beneath notice, because they cannot dress according to the ton of the day. Large salaries given to the preachers are one of the strongest props of sectarianism. If I leave the party, I lose my salary, and must struggle with poverty, says the carnal preacher. I will adhere to my party. This is often done at the expense of a good conscience, and may be, of eternal life itself. The poor preacher has not these temptations, but he is not exempt from as severe ones. He thinks if God, and his people, approved of my labors, should I be left thus destiute, and despised. He fears he is acting in opposition to the will of God in trying to preach. How withering such a thought!

It is time for the christian world to wake and correct this great evil. It must be done, or sectarianism's prop will still support the evil. It must be done, or nothing but drones will administer to the church, and the industrious, worthy poor be banished from it.

Among us, Christians, I fear this evil is growing, and if not suppressed in time, it will ruin us, as it has all others. Large salaries are given to some, to enable them to dress and live in the style of this extravagant age! one half of which would decently and fully support them, were they to live according to the gospel in plainness and frugality; and something would remain to aid the poor, and thus receive the blessing; it is more blessed to give than to receive.—The poor preachers should be encouraged to the work, by timely administering to their wants, and treating them as the ministers of the Lord.

B. W. S.

Conversations between a Methodist and a Sinner.

NO. 2.

METHODIST.—Our meeting has just closed, and I have the pleasure to inform you, my dear friend B., one of your neighbors, who has long been seeking religion, got it to-day. He joined as a seeker last camp meeting, and to-day the Lord has blessed him. Oh, what a precious meeting we had!! I am sorry you did not attend. I hope, however, that your mind is not so much disturbed, as it was this morning.

SINNER.—It is no pleasure for me to attend meeting, under my present state of mind. I have thought much, since our interview this morning, about the love of God. Indeed, I have been reading, meditating and praying, humbly calling on that great and good Being for the pardon of all my sins, and for his Holy Spirit.

METHODIST.—I am glad to hear it. Be not faithless, but believing, and in God's own time you may look for mercy.

SINNER.—My mind is still distressed, nor can I understand how my sins are to be forgiven by faith alone.

METHODIST.—Paul says in the 1st verse of the 5th chapter of Romans, that we are justified by faith alone and not by works of law. I perceive no difficulty in this doctrine, although this morning we both had some difficulty on our minds about the one faith in the 4th chapter of Ephesians.

SINNER.—I think you are mistaken, you have not read the passage right; here it is. Paul says, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." He does not say by FAITH ALONE.

METHODIST.—Well, suppose he does not say ALONE, it is clearly inferred that he meant faith alone.

SINNER.—Suppose I were to say, that wood *alone*

would keep you from freezing on a cold day without fire, would you be willing to sit down by a piece of wood and try the experiment? I think not; and yet to my mind, there would be as much propriety in the one as in the other. Wood without fire never can produce heat, neither can I comprehend how faith alone can save me.

METHODIST.—If you would study up fewer difficulties, and pray more fervently, I think it would be better. It is positively said in the verse I have quoted, that we are justified by faith. This ought to be sufficient. But here is our Class leader, whose duty it is to study more about these things, to whom I now introduce you, hoping that he may lead your mind the right way.

SINNER.—I am pleased to acknowledge the deep interest you both take in my welfare, and hope to be profited from your conversation.

CLASS LEADER.—Cheerfully will I contribute to your instruction on the important subject of salvation, if it is in my power. Will you, therefore, please state your difficulties, and the operations of your mind.

SINNER.—To state the operations of my mind, would indeed be a difficult task. I have long been seeking for happiness. I have been trying to get religion. I have gone to meeting and listened to preaching—have prayed and prayed, and God's people have prayed for me, and still I am distressed. I am like a ship at sea in a violent storm, without pilot, rudder or compass. All is darkness, gloom and fury around me.

CLASS LEADER.—I am not at all surprised to hear you thus speak. You perceive the need of a Savior. I regard your present feelings and experience a good omen, that you are not far from the kingdom. But what particular difficulty is there on your mind, in reference to God's plan of pardon?

SINNER.—The preachers teach me that I cannot be

lieve in the Lord Jesus Christ without God sends down his Holy Spirit, and gives me this faith in answer to prayer. I have prayed for this faith—have mourned and wept day and night, and have done all I can to obtain it, and still the Lord has withheld it from me. You teach me that God forgives sins by faith alone. This I do not understand.

CLASS LEADER.—I am surprised that there is a difficulty on your mind in reference to a subject so plain, and one too, which is now the burden of nearly every sermon. It is a Bible doctrine, and *our discipline* says, it is "a wholesome doctrine and very full of comfort."

SINNER.—It may be full of comfort to others, but to me it is full of sorrow and pain.

CLASS LEADER.—If you will turn your mind to the scriptures, you can have no difficulty on this subject. You must pray in faith. While unbelief lurks in your mind, the blessing you will not obtain. This I apprehend is the cause of your present distress. You need not wait, and wait as though the Lord will not bless you *now*. Yes, even now, at this very time, if you will pray IN FAITH, the Lord will bless you and forgive you your sins.

SINNER.—How can I pray in faith, when I have got none?

CLASS LEADER.—But this you must do; for without faith it is impossible to please God.

SINNER.—This is a strange idea, indeed, to my mind. You say that when I obtain faith, my sins will be pardoned—I shall have the witness in my own soul; and yet tell me, I must pray in faith for faith. Surely this is curious doctrine.

CLASS LEADER.—It is not more curious than true, and my advice to you is, that you do not tempt God by unbelief.

SINNER.—Is there no other way to have my sins pardoned? do tell me.

CLASS LEADER.--I know of no other plan. God has but one revealed plan of saving sinners. You must obey God.

SINNER.--If I must obey God, I wish you to turn me to the chapter and verse, where he commads me to believe, and promises pardon of sins by faith alone.

CLASS LEADER.--The Bible is full of it. I wonder if you have read your Bible as much as you have stated to my brother here, and have not found chapter and verse.

SINNER.--I have read that we are justified by faith, justified by grace, justified by blood, justified by works; but in all my reading I have never seen the passage that says, we are justified by *faith alone.* You surely now can see clearly my difficulty.

CLASS LEADER.--The bell rings. I must go to meeting. We have a great doctrinal preacher, who will preach to-night against the views of the Campbellites. I am fearful your mind has been poisoned with their doctrines. Come and hear our preacher to-night and then we will, at another time, talk on these matters.

SINNER.--I will go. I have often heard of the strange doctrines of those people, and perhaps I will gain something that will be of service to me *from hearing* him.

D. P. H.

To be continued.

A BRIEF REPLY TO ELD. BAILEY'S SECOND NUMBER.

Dear Sir:—Your 2d No. of the "Voice of Truth" is just received. I hesitated to notice its contents in the Messenger, because I had explicitly written on all subjects you have touched as respects myself, in former numbers of the Messenger. I am also confident, that what I write will never be read by your readers;

therefore a lengthy reply would only be a waste of labor and paper, and be of no manner of use to them; nor would it be profitable to our own [illegible]n; for they without farther shewing understand me. I have concluded to make a few remarks and explanations, and shall hereafter endeavor to write on more important subjects.

You begin your 2d number with John iii. 5, and your translation of it, "Except a man be born of water *even* of the Spirit, he cannot enter into the kingdom of God." By this translation, to be born of water, is the same as to be born of the Spirit. Water, according to your rendering, is the Spirit. Now, literally, the water is not the Spirit, but a figure of the Spirit: the Spirit is also a figure. Then, to be born of water, is to be born of the figure of the Spirit, and strange! this figure of the Spirit, is the Spirit itself, and it a figure. Of what is the Spirit a figure? This appears to me more foreign from truth, than any exposition I have seen of the text. The figure of a figure is strange language.

You explain the text by Isai. i. 16—18. "Wash you, make you clean" &c. Well really, this looks like water baptism—"Be baptized and wash away your sins," and then they should recive the Holy Spirit, "by which they should receive a washing away of sin indeed," as you justly observed.

You, for reasons best known to yourself, represent Nicodemus as marvelling at the expression, "except a man be born of water and of the Spirit." In this, I think you have erred, for the astonishment of Nicodemus arose from the expression, "Except a man be born again, he cannot see the kingdom of God." To be born again is the work or end—water and the Spirit are the means by which the work is accomplished.—Nicodemus, as a ruler of the Jews, should have known from the scriptures that the doctrine of being born

again, was taught there, as Ps. lxxxvii. 5. Isai. lxvi. 7, 8, 9, &c. But the means, by which this object or end was to be accomplished in the day of Christ, were not revealed there, and must have been unknown till Christ revealed them to Nicodemus. What appears strange to me, is, that many rulers now in the Christian church wonder as much at the means ordained by the Lord, as Nicodemus did at the end, i. e. of being born again.

My friend appears strangely disposed to nullify every text he can, that speaks against the errors of the apostacy on baptism and its design. I have no doubt that you are inclined to this from the noble principles of charity. But charity should not palliate the errors of a brother; but in meekness we should strip them off, for it is our business to please God not man.

On page 24, you say, that you remarked in your lectures in Jacksonville, that the doctrine of remission of sins in the act of baptism, leads inevitably to the conclusion, that all not baptized shall go to hell; or else there are two methods of salvation—"Father Stone has laid hold on the latter, and contends that there are two methods of salvation, an evangelical and extra-evangelical."

Dear sir, I am sorry to say, that this savors too strongly of something, unworthy of the title of your periodical, "The Voice of Truth." It was intended no doubt for effect; but it can only be momentary.—You represent us as holding that every unbaptized person will go to hell. Where did we ever say this? You have drawn your own inference from the doctrine, and palmed it upon us, which we deem unfair, for we have again and again declared the contrary in plain language. I have said what you cannot or dare not deny, that if the Christian world were to be judged strictly by the letter of the law, Mark xvi. 16, &c. all the unbaptized would be condemned.

You represent me as contending for two methods of salvation, one evangelical the other extra-evangelical. Now, sir, you must know that I have *contended* but for one revealed plan of salvation, and for one only, in as plain language as I am capable of. You know too that I *contended* but for one revealed plan or method of salvation in opposition to you, who stated in your lectures in Jacksonville, that God had no "set way" of salvation. You contend against what we call the Lord's plan of salvation, "He that believeth and is baptized shall be saved: for your system is, that a man must be saved, be born again, justified and made a new creature before he should be baptized.

I have admitted as my *opinion*, what you and others always admit, that thousands of the unbaptized are saved, being ignorant of the law on the subject of baptism. I also said what you dare not deny, that if saved they were not saved according to the evangelical plan in Mark xvi. 16 &c. Then it follows undeniably that they are saved, if saved at all, extra-evangelically; that is, they are not saved according to the one revealed plan of God. When I said, they were saved extra evangelically; did I by this propose what the plan was? Did I propose any plan, as revealed from heaven, or even suggested by myself? Did I *contend* for any other plan than that one revealed? You know surely that I did not. But you may have been mistaken by ignorance of my meaning of this word. I will explain.

Were I to say that a certain criminal was cleared *extra-judicially*, I should be understood to mean that he was cleared, not according to the common course of legal procedure. Do I in this declare any *plan* by which he was cleared? Certainly not. Theologians speak of a Levitical cleansing, which is according to the purification of the sanctuary in the law. This plan is very explicitly stated and enjoined. They also speak of an *extra-levitical* cleansing, by which

they mean, that which is not according to the law of purifying. But they declare no particular plan by which they were purified. They only mean to say negatively, the cleansing was effected not according to the revealed law of the sanctuary. 2. Chron. xxx. Now, sir, I hope you understand me. The word *extra-evangelical*, I acknowledge I coined, as more expressive of my idea than any other I knew. For this I have as good a right as any other man.

You represent me as denying that men *can* love God before immersion. Did you ever see this denial in any of my communications? It is your inference palmed upon me again. By quoting half sentences, and disjointing them from their connection, almost any thing may be proved. Do you not know that I have plainly and earnestly contended that God's revealed, ordained plan of salvation, is faith, repentance and baptism? That according to this plan, salvation follows baptism? But have I not repeatedly admitted that God *may* save the penitent believer, ignorant of his duty to be baptized, without baptism? This I have repeatedly expressed as my opinion.

Your system falls, if it once be admitted, that the New Institution puts salvation, cleansing and justification after baptism, or in the act. Therefore you contend that these things come before baptism, and are conditions of it.

Dear, sir, I view your plan of salvation, if you have any "set way," as an accommodation to the doctrines and prejudices of men, which doctrines have sprung up in the days of the apostacy. To the law and to the testimony, should be our motto. Do these attach more sanctity to baptism than to any other religious act? Do they teach that the poor, penitent, believing sinner is too vile and polluted to submit to it, or to obey his commands?--and that he must be saved, his sins pardoned, and be justified and born again, before

he should be baptized? Do they teach that the poor sinner is too vile and polluted to pray—to come to the Savior, and to confess him with the mouth unto salvation? Do they say, that the sinner, who has resolved in his heart to cease to do evil, and learn to do well, and honestly has determined to spend his life in obedience, yet sinking under a conviction of his guilt and sinfulness--do they say, he must first be washed from his sins, and be baptized—or do they say, "Be baptized and wash away your sins?" Do they say, he must first be saved and then baptized; or be baptized in order to salvation?

From what I have written, you may see that I have answered all your queries in substance, except one in these words, "Can Mr. B. show in one instance in those times (times of the Apostles) of one believer unbaptized?" This query I had proposed in a former number, and which you affect not to understand. I will propose it now in more intelligible terms. Can you find one instance of a saved or justified person, or one whose sins were forgiven, since the Lord's ascension, without baptism either expressed or implied?

My dear sir, be not offended when I say, that your dialogue between Stone and a candidate for baptism is a perfect carricature of my views. Of this you appear to be apprised, when you affirmed it was no carricature; and this too, before you were accused by any one, unless by your own conscience.

Yours, B. W. S.

From the Christian Messenger, Old England.

A QUESTION ANSWERED.

At the close of a proclamation of the good old gospel, I was met by the following question:—"Do you mean to say then, that only those, who have been immersed will be saved?" I replied, "Friends, my sim-

ple human opinion would be of little worth in so important a matter; but let us see what is the language of him, who spake as never man spake, even of Immanuel himself:—He that *believeth* shall be saved: No; He says *no such thing*. He that believeth and *is immersed* shall be saved, these are the conditions. The Holy Spirit says also by Paul "If we have been planted in the *likeness of his death*, we shall be also in the *likeness of his resurrection*. Again, the objector, "What then has become of all those *pious* individuals who *never were immersed*? I answered, my friends, I am not constituted their judge; moreover, secret things belong to God, but I can tell you thus far—Jehovah said that he would raise up a prophet (Jesus) and would put his words into his mouth; that he should speak all *that he should command him*; (and Christ said, that he spake not his own words, but the words of his Father that sent him,) and it shall come to pass, that *whosoever would not hearken to the words of that prophet*,, should be destroyed from among the people. Now this prophet has *solemnly declared*, that " except a man be BORN OF (not sprinkled with) WATER, and the spirit, he CANNOT enter into the kingdom of God." Friends, I read of ONE baptism, and that this is *for the remission of sins*. It is the medium of our salvation, just as the water was the medium of Noah's. It washes away sins which faith alone could not remove (as was shown in the case of Paul, who was *directly called* by Jesus. It is one of the pre-requisites to a part in the first resurrection, Rom. 6·5. It is the second birth, or, in scripture language, being born, *not* of blood, *nor* of the will of the flesh, but of God." Such then friends, is the baptism of the New Testament, and is worthy of infinite wisdom; for like all else that emanates from the same glorious source, it *has reference to eternity*; to *salvation*. Not by works of righteousness, which we have done, but according to his mercy

hath he saved us, by the *washing of regeneration*, and renewing of the Holy Spirit."

Contrast with *Christian* baptism, the *popular* baptisms of our day; and for the blessed '*one* baptism,' instituted and left us by Christ, we have THREE, and what are they? One declared by its advocates to be a NON-ESSENTIAL! Another (*Infant sprinkling*) which is NO BAPTISM AT ALL! A third, much talked about, but of which there is no *authenticated* instance, save on the opening of the kingdom to the Jews on the day of Pentecost; and subsequently to the Gentiles, in the house of Cornelius, and immediately *after* which, they were commanded to be baptized in the name of the Lord.

Why even of your own selves judge ye not what is right?

W. PALMER.

Brother Palmer, We are condemned as those who take the law of Christ into our own hands, and who sit in judgment upon all other sects. This we deny, and are prepared to prove, that those who say sinners can be saved, or saints sanctified, in any other way than that appointed by Christ, and given to us by his apostles, are themselves guilty of the very conduct they charge upon us. All we contend for is this, that our heavenly Father has revealed *only one* way of salvation in the New Testament; all persons knowing it, at their own peril if they despise it.

J. W.

Religious News.

Bro. Walter Bowles of Illinois, writes, August 1. 1842. Brother J. Powel and myself held a protracted meeting at Cantrell's Creek Sangamon county. We had a very interesting meeting; the brethren were much refreshed and prompt to Christian duty. Six were added by baptism, and one restored.—On the 5th Lord's day of July we baptized 3 at Sugar Creek, Logan County.

Bro. W. M. Brown has been for a few weeks operating in Sangamon —at Rochester he gained 24—at Athens 17—at Indian Creek 9.

Bro. Greenup Jackman of Mo. writes, that brother Livy Hatchitt and himself had obtained 32 additions to the church at Ramsey's Cr. He adds: "Most of these were in the bloom and vigor of youth, whose parents have labored to instruct in the science of religion. They are now being blessed in witnessing the conversion of their offspring to Jesus, the Son of God. O, that Christian fathers and mothers would exert more energy to instruct their children both in word and deed! The scriptures should be read every day, and suitable questions proposed. Thus darkness would be dissipated, and the light of heaven would break upon the land; and the destruction of sin and impurity follow.

"Christian mothers, will you exert your power? for your influence in forming character is mighty indeed. This is the only thing we can carry with us to eternity. The laurel will fall from the hero's brow, the glitter of wealth will lose its lustre, the bubble of earthly honor will break at the touch of death; but our character will appear at the judgment seat, and there be weighed in the balances of truth. Lord, help us to form characters in time, that will not be found wanting in the judgment of the great day." Your Brother, G. JACKMAN.

Bro. Lancaster of Mo. writes, Sept. 3, "Within the last four weeks there have been additions at the following places in Mo.—Richland 45, Georgetown 12, Madison 38, Clinton 12, Dover 54.

Bro. T. M. Allen writes, August 15, 1842.—"A church of 20 members has been recently organized 8 miles west of Columbia. Another of 27 members at Marshall Saline county. Several additions have been made at many other places."

Bro. Livy Hatchitt of Mo. writes, August 8, 1842, That he and his brother P. Hatchitt, had just closed a meeting on Fabius 10 miles north of Palmyra. Six were added.

Notice.

The churches of Christ in the counties of Calloway, Boon, Howard, Randolph, Monroe, and Audrain, Mo. have agreed to have an annual meeting at Bear Creek meeting house, three miles north of Columbia, to commence on Friday before the 4th Lord's day of October next.

Also—An annual meeting of the brethren of Upper Missouri will be holden at Barry, Clay county, to commence on Friday before the 2nd Lord's day of October next.

Also—An annual meeting will commence on Saturday before the second Lord's day in October next. Bro. J. Creath is respectfully solicited to attend (* as you did not solicit his attendance at your State meeting) together with all the preaching *brethren in* Illinois, Missouri, &c.
G. JACKMAN.

*NOTE.—Bro. J. Creath's name was among those invited by us, but was overlooked by our printer, and not discovered by us in time to correct it. ED.

On the 4th Lord's day of August, Bro's W. Giliam and D. Henry baptized and received 18 near Illinois River on Indian Creek.

Georgetown Ky., Aug. 15, 1842.

Dear Bro. Stone:

Bro. Rice and myself have just returned from a tour of 9 weeks, having labored chiefly in that section of Green river, occupied by bro. G. W. Elley as an Evangelist during the past 12 months. We commenced operations at Russelsville in conjunction with brother Elley; and from thence proceeded to Elkton, Hopkinsville, Bellville, Red river, Keesburgh, Adamsville, Franklin, Grassdale, Bethel, Bethany,(Fountain Head, Gallatin and Hopewell in Tenn.) Dripping Springs and Salem. We labored faithfully at each of those places and succeeded beyond calculation. At most of these places, the cause is now so far elevated that it is beyond the reach of the opposition if the brethren prove true and loyal.

We labored every day for 8 weeks and continued in fine health. The additions were 238, of whom a considerable number were from the different denominations. Thanks and praise to the Lord for all his goodness.

It is due to the congregation at Grassy Springs in Woodford county, to say, that bro Rice was sustained by them while engaged in this mission. And the churches at Georgetown and Dry Run, partially sustained your humble servant. These congregations seem resolved to aid the cause to the extent of their power.

I trust the time is at hand when the wealthy congregations will be ashamed of their indifference to the general success of the cause, and when it will be esteemed a great privilege to assist in the proclamation of the gospel to the poor and destitute.

We are under greater obligations than any other party in christendom, inasmuch as we have assumed more. The union of Christians upon the Bible alone, and the conversion of the world by the gospel, in the hands of an united church, are fundamental points in

all that we say and do, and it is our imperious duty to have Evangelists laboring all over these United States.

The preachers (many of them) are now compelled to hold up the Bible as their only rule of faith and practice—and they are sowing the seeds of their own dissolution as parties.

We are all in good health. Accept our best wishes for your welfare and happiness.

In all affection your brother in the good hope.

J. T. JOHNSON,

Bro: W. M. Brown has just returned from Petersburgh, Menard Co. —He states that there was one meeting house there built by the citizens on the republican plan, as they supposed; but a little clause had been slipt in, that it was for all evangelical preachers. The Presbyterians occupied the house. They refused Bro. Brown the use of it because they said, he was not an evangelical!—He however went to a grove; where the citizens, maddened at the refusal of the house, built a stand, from which he addressed a large crowd for six days and nights, the fruits of the meeting were 11 immersed, 2 of them deists and one Presbyterian, 7 deists were convinced but have not all yet been baptised. The people had not been in the habit of hearing our preachers there.

Bro's. Wm. Gilliam and D. Henry have just returned from near the mouth of Indian Creek.—they labored there 4 days, and gained 26

Bro. Lancaster, and others have just closed the meeting at Springfield, Ill. The additions were 63 during the meeting.

Bro. Chatterton has also just returned from Lick Creek, in Sangamon Co, during 5 days meeting, 14 were immersed, and the meeting yet in progress. Many other additions to churches, the accounts of which are mislaid.

Bro. Sam'l Knox of Hancock, Ill. writes September 9. We had a protracted meeting on Bear Creek the 4th Lord's day of August, 21 additions, and 3 on the first, Lord's day in September.

Bro. R. Foster writes September 3. that he Bro's Simms and Cherry had just returned from a tour of two weeks, and had 95 additions.

OBITUARY.

On Sept. 12. 1842, Died our dearly beloved young brother, Alfred Lindsay of congestive fever in Milton, Ill. He was an evangelist of great promise. His dying remarks were very impressive—he left the world in the full assurance of hope. His weeping Father took his corpse home, about 120 miles.

THE
CHRISTIAN MESSENGER.
October, 1842.

VOLUME XII. NUMBER 12

B. AND C. AGAIN MET.

C.—Very opportunely we have met again. Since we last conversed I have found in the community a very exciting controversy between the Christians, and the Baptists especially, and indeed all the sects are up against the Christians, and take side with the Baptists. Have you witnessed the excitement of which I speak?

B.—Am I only a stranger in this country, and have not known it?

C.—Do you understand what are the grounds of this controversy? If you do, please inform me.

B.—I think I do, and will willingly state them to you. The ostensible grounds I shall only mention; the real grounds may be secret, and purposely hidden from view. The Christians, you know, have rejected all human creeds as authoritative, and have adopted the Bible alone as their standard of doctrine and practice. This step was very offensive to the sects, and they labored long and hard against it; but despite of opposition, the sentiment prevails, and the controversy on that subject is fast dying in the land. A new controversy has of late sprung up. The Christians by reading the Bible, became confirmed in this as truth, that God has revealed but one plan of salvation, and forgiveness in the New Institution; and that plan is faith, repentance and baptism; as "he that believeth and is baptized shall be saved—Repent and be baptized for

the remission of sins--Be baptized and wash away your sins—The like figure whereunto baptism doth now save us," &c. For this plan they feel bound to contend, and to preach it to the world; but in doing this they act in opposition to the evangelicals' system; which is, that a sinner must be born again, made a new creature, saved and forgiven before he should be baptized—(except infants) that these things, of course, are the qualifications and conditions of baptism. This is the ground of the controversy.

C.—I saw a little book lately, titled Campbellism exposed by W. Philips, (the orthodox text book.) He plainly said, and very plausibly too, that baptism for remission of sins, was a Popish doctrine. Can it therefore be right?

B.—That the Papists held the doctrine, is readily admitted; and it must also be admitted that the Papists held many doctrines which all Protestants hold—as that Christ died, was buried, and rose again the third day—ascended to heaven--and will come again to judge the world in righteousness—they also hold the doctrine of the resurrection of the dead, life everlasting &c. Are these doctrines therefore wrong, because Papists hold them? If all the doctrines Papists hold were taken from the Protestants, they would be as naked as the jackdaw stripped of his borrowed plumes. Papists also hold and practice rantism instead of baptism. I am willing to concede this to be a purely papal doctrine; but why do many protestants practice it?

C.--But they tell me, they hold these doctrines true, not because Papists hold them; but because they are taught in the scriptures.

B.—This is the very reason given by the Christians, why they hold, and teach baptism, in conection with faith and repentance for remission.

C.—But the Baptists and others deny that the scriptures teach baptism for salvation or remission of sins.

Mr. Philips, in his exposition of Acts ii. 38, "Repent and be baptized for the remission of sins," says, and boldly asserts, that the expression is elliptical, and should be read, 'be baptized *to represent* the remission of sins.'

B.—By this unauthorized criticism we must then read the very same words, 'This is my blood of the new Testament, which is shed for many, to *represent* the remission of sins.' Will this be received by the advocates of such criticism? We think not. But we must repent to represent the remission of sins too! Is this so? But it is contended that ellipses is not forbidden by the genius of our language. This is a very convenient way of evading and getting over hard texts. In this way, Mr. P reads Acts xxii 16. 'Arise and be baptized *to represent* the washing away of your sins.' Let this of supplying ellipses be admitted, the scriptures would soon be made to suit every man's system, and become as unintelligible as the Pythian oracles, or as the books of the Sibyls. Ellipses is sometimes necessary to understand a few texts; but its admission is always natural, and not strained: 'As I am the vine, ye are the branches, viz. I am *as* the vine, ye are *as* the branches.

C.—Your reasoning appears to be conclusive. Then it appears to me that the Baptists and Christians agree that immersion is only baptism and that intelligent believers are only proper subjects. But the Baptists contend that the believers to be baptized must first become new creatures, and saved from their sins. The Christians contend that the promise of salvation and pardon is in obedience to God in baptism. Is this the ground of the controversy?

B.—So I think. At first view it would appear as a very small matter for controversy. But the Christians contend that salvation and pardon are not the conditions and qualifications of baptism; for if they were,

the poor penitent sinner would wait and seek these qualifications before he would submit to baptism, thro' obedience, to which command, connected with faith and repentance, salvation and pardon are granted according to the Lord's plan. I conversed a few days ago with a person under deep conviction of his guilt and sinfulness, and anxiously enquiring, 'what shall I do to be saved?' I asked him if he believed in the Lord Jesus, as the Savior of sinners? Yes, said he, I do believe this with all my heart; but I am afraid he will not save me, I have sinned so long and so grieviously. Do you repent, said I? He said, I fear not—I do feel sorry that I have sinned, and am so evilly inclined, and I am determined to sin no more, and to spend my life in trying to do well, but alas! alas! I feel worse and not better by all my attempts. O that I could repent! I am always afraid my repentance flows not from pure, but from selfish motives. I asked him. Do you love God and the Savior of sinners? O this is what I desire above all things in the world; but I never can say that I love God indeed. For if I loved him I should be born of God, and fear would be cast out indeed. I should have the spirit of a son, and the witness in my heart that I was a child. This I cannot hope to be my lot, a poor sinner. Do you hate sin, said I? I am afraid not from right motives. How long have you been in this situation? 'One year, said he.—Often I am ready to give up all hope, and cease from striving. I have been laboring for these qualifications in order to be baptized and join the church; but I fear I shall never get them. I then told him that God had promised pardon and salvation through baptism as one of the means, and endeavored to teach him the way. He heard and believed and was baptized immediately, and like the Eunuch went off rejoicing.

C.—This looks like the ancient apostolical way.—And for doing this are the Christians so abused by others?

B.—Yes, this is the reason they assign for their opposition principally. They all acknowledge that baptism is a non-essential to salvation; but a mere rite to be performed after the sinner is saved and regenerated, or as some affirm, in infancy.

C.—Baptism a non-essential, and yet an express command of God! This is carrying matters too far; man becomes a judge and not a doer of the law.—This is an assumption unbecoming man, poor fallen man. Indeed, brother, it appears to be presumption. But do they produce any authority from the word for this opinion.

B.—I have heard of none worth notice. But they base the opinion upon this, that thousands are saved without baptism, and that all ought to be saved before baptism in order to, and as a condition of baptism.

C.—How do they prove from the word that thousands are saved without baptism?

B.—Not by the *word* directly, but indirectly, by experience and by detached texts.

C.—What do you mean by not *directly* saved?

B.—They attempt to prove from the word that they are saved and justified by faith alone, and this is without baptism.

C.—By faith alone! What! without repentance! without prayer!

B.—No: they say these are implied, and accompany faith.

C.—And why not baptism too implied? I see no reason for the admission of one, and not the other.—Baptism is more frequently mentioned as accompanying faith, than either repentance or prayer.

B.—So I have thought. It appears to me they oppose the doctrine because it opposes their opinions, and their practice; and because it condemns thousands, whom they judge as saints, of living in disobedience.

C.—But do the Christians say that all the unbaptized are unregenerated, unsaved, and will go to hell?

B.—No: they indulge as great hope for them, as their opposers do. But they feel bound to declare the Lord's plan of saving sinners, and no other not revealed.—Their business, they say, is to preach the gospel—to preach the word, and not the inventions of man. They urge obedience to their Lord's commands with earnestness, irrespective of the opinions of men. While these inventions are neglected in the daily ministrations, offence is taken at it. But who is to blame?

C.—And are these the reasons of the great excitement and opposition against the Christians?

B.—These, as I told you, are the ostensible reasons. But if I were permitted to speak my sentiments freely, I would say, that the great success attending the Christians in gaining proselytes, and many from the sects too, and the general conviction in favor of their doctrine, is the real cause. My reasons for thinking so, are, that the Christians have long believed and preached what they now believe and preach. They were not so systematically and violently opposed till the leaven of truth began to work among the mass of the people, and such multitudes boxed obedience to it. Then the danger began to appear. If they be let alone, we shall be undone. It was judged better that they should die, than that the large numbers of them should perish. I have no doubt that many of them, are as sincere in their opposition, as was Saul of Tarsus in persecuting the Christians of old. They like him, have a good conscience, and verily think they are doing God's service.

C.—The sects had better let them alone, and attend to their own concerns. If this work be of man it will come to nought; but if it be of God, they cannot overthrow it: they should fear, lest they should be found fighting against God. I thank you, brother, for the information you have given me. I really am disposed to think that the Christians are right in theory; and if

they live according to it, they must and will prevail; and that the opposition against them will tend to fill their ranks. I judge from past history. Farewell.

B. W. S.

For the Messenger.

THE FEAR OF GOD.

I am induced to believe this is an important subject, from the stress put upon it in the lamp of truth, the store-house of the unsearchable, incorruptible, and never fading treasures of eternity. Therefore, I conclude it will not be amiss to call the attention of the readers of your instructive and highly interesting "Christian Messenger," to a serious consideration of the fear of "The glorious and fearful name THE LORD OUR GOD. I will advert first to these remarkable words of Job: "Behold the fear of the Lord, that is wisdom. xxviii. 28. "The fear of the Lord is the beginning of wisdom." Ps. cxi. 10. "The fear of the Lord is the instruction of wisdom." Prov. xiii. 33. These writers inform us that it "is wisdom," "the instruction of wisdom;" yea, "the beginning of wisdom." Before we can take one step in this delightful path, we must be influenced by the fear of "The Lord of Hosts;" or rather, it is the first step in this heavenly path. My reason for making this remark is, that some urge objections to preaching up the fear of God, and place great emphasis upon the passage of scripture, "The goodness of God leadeth thee to repentance." This we believe with all our heart, and we also believe what Paul says in the same connection, "But unto them that are contentious and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first and also of the Greek." The wrath of God is revealed in "The glo-

rious gospel of the blessed God" against all ungodliness." Thanks be to his name for his loving kindness, in making it known that we may fear him, and keep his commandments.

I wish it to be observed, that this is the order in which Solomon placed it, when he brought the whole matter to a conclusion, "Fear God and keep his commandments; for this is the whole duty of man. This is exemplified in the Pentecostians; Men, brethren, and fathers, hearken; do you hear them when pierced to the heart, cry out, "Men and brethren what shall we do?" Will you go with Peter to the house of Cornelius, and hear him say, "In every nation, he that feareth him, and worketh righteousness, is accepted with him."

I fear I have already wearied your patience, but I hope you will hear the conclusion. David says, the fear of God is the beginning of wisdom. Solomon says, fear God and keep his commandments. Peter says, he that feareth God and worketh righteousness, is accepted with him. I am induced to believe from these passages that Fear and Love is the order observed in revelation.

I hope I shall appear in your columns again upon this subject. J. S. P.

For the Messenger.

THOUGHTS.

While sitting in my room and contemplating the benevolence, power and wisdom of our heavenly Father, manifested in the visible creation, in forming and adapting every thing around us to man's happiness, and enjoyment; and revolving in my mind the origin, and progress of matters and things in general. in the political world, I was peculiarly struck with the wide contrast presented to the imagination, be-

tween the present and past ages, in a religious point of view; and was led to inquire of myself, if so great have been the revolutions, and so perceptible the alterations and changes in the religious world, within a century past, what will be the changes, and what the advancement in a century to come?

Scarcely one hundred years have passed away since our forefathers were almost entirely unaided by the light of divine truth, groping their way through this wilderness of woe, in darkness and uncertainty. Partial ignorance of God's word, and the remedial system presented to the world by Jesus of Nazareth, seemed almost universally to prevail; except here and there, interspersed through the moral heavens, might be seen a star surpassing its fellows in brightness, which, for a time, would 'brightly burn,' and shed a lustre over a small space around, but whose glory would soon fade, and retiring it would soon lose itself in the dark abyss. But then so dark and cloudy was the firmament in which these lights appeared, that like the pale flickering lamp in the criminals dungeon, they seemed rather calculated to dazzle and perplex, than afford a light, which would guide the world into the way of truth. But how changed!

View now the point in the moral universe to which we have arrived! Although the consciences of our fore-parents were tied down to the contracted conceptions of fallible man, although their faith was bounded by the narrow limits of a human creed, by force of civil law; yet we, truly a favored and blessed people in this land of liberty and of Bibles, are permitted to worship the God of the universe, under our own vine and fig tree, according to the dictates of his holy word.

Long enough have the souls and consciences of the community been in the hands and at the disposal of a set of men, assuming to themselves prerogatives be-

longing only to the God of heaven. Long enough has the world been kept in darkness, in reference to heaven's truth and holy institutions, and no longer will it be permitted. The light of truth has again flashed upon the world; the tempests of infidelity, clouds of error, and mists of superstition, begin to disperse; and sectarianism, hydra-headed as it is, is beginning to recede and hide its mutilated countenance under the rubbish of the dark ages, and ere long its cold consumptive remains will be consigned into the deep dark sea of black oblivion.

"Man cannot keep the world in night,
For God has said, let there be light."

The cause of truth and the Bible is rolling onward, and gloriously triumphing. Between thirty and forty years ago, the Reformation which is now o'erspreading the fair valley of the Mississippi, and moving forward with such velocity and irresistible force, was set in motion by a few noble souls, who, disengaging themselves from the shackles of witchcraft, kingcraft, and priestcraft, came out from the city of Confusion, confessed in the face of the universe that God's word should govern them, and that they were willing to unite upon the Bible, and the Bible alone; as the foundation which is laid in Zion, and as the only religion of Christians. They hoisted and again unfurled the blood-stained banner of the Prince of Peace, and sword in hand, have valiantly fought in "front of battle," until now, with the watchword continually passing from rank to rank, "onward and upward." The truth has been daily and hourly gaining votaries and defenders, and by the aid of the God of Bethel, and the valor of its champions here, it will ere long overcome all opposition; human thrones, dominions, principalities and powers give way before it, and, as the waters cover the great deep, so will it cover the whole earth.

Springfield, Sept. 1842. S. C.

SIGNS OF THE LAST DAYS—Continued.

The signs of which the apostle speaks, appear in the characters of men. I have already taken notice of several, as mentioned in order by the apostle, 2 Tim. iii. 1. The last noticed was the *Blasphemers.* The next in order now is

The Disobedient to Parents.—To all observers, no day has appeared more distinctly marked with this evil, than the present. The children have an overweening conceit that their acquirements and abilities are superior to those of their parents; they become disobedient to their commands, however just and reasonable they may be. They weigh them in the scale against their own judgment of the matter, and find them too light to demand their attention. When children in infancy are permitted by indulgent parents to have their own will uncontrolled, no wonder that they acquire a habit in after life to disobey their parents in every thing opposed to their will. The law of God is, that parents rule their children; but in the present age, children generally have assumed the reigns of government, and rule their parents, And yet these children are professors of Christianity, and have a form of godliness!

Unthankful.—A generous heart feels bound by the ties of gratitude for favors bestowed, either by his God or by his fellow creature. He feels a joy to express in language the dictations of his full heart. But the poor unthankful professor is like the brute which eats the fruit that falls from the trees, without looking up, or caring from whence it comes. Every good gift and every perfect gift comes down from the Father of lights." They receive them, their meat, drink and raiment; but they lay it not to heart whence they came, nor feel their heart warmed with gratitude to their benefactor. For richer favors, as the gift of his Son, and his fulness of blessings, they are unthankful

—such favors are too high for their carnal minds to reach; too great for such hearts to feel and comprehend. Yet they have a form of godliness!

UNHOLY.—Holiness is a conformity to the universal law of love to God and man, both in the spirit and letter of it. In heart, the saints love God and man; in life, they keep the commandments. To be unholy, is not to love God nor man in sincerity, and not to observe his commands with purity and diligence. O, what multitudes of professors drag out a wretched existence without holiness in life—not considering, Without holiness no man shall see the Lord! A day approaches, which will break their slumbers forever. How little real holiness and piety is now apparent among real professors! How much bitterness among them, one to another! How little fellowship and union! The plain reason is, because they have not fellowship with the Father, nor with his Son, Jesus Christ. When the Son of man comes, shall he find faith upon the earth?

WITHOUT NATURAL AFFECTION.—In this, man sinks below the brutal creation. They love their own offspring, and would die in their defence. Human nature must be deeply sunk, when natural affection ceases. This is the first and the last affection of the human heart. When this is gone, he completely bears the image of Satan. Can such yet have a form of godliness? So says the apostle.

TRUCE BREAKERS.—This more intelligibly may be rendered, *covenant* breakers. The obligation to observe covenants, made in good faith, has ever been considered very sacred by our divine legislator, and which our worldly legislatures have sanctioned by penalties. But it is here declared, that in the last days, even professors of godliness shall be covenant breakers! How many now endeavor to evade the articles of a covenant, by wresting them from the pro-

per, and *bona fide* intention, so as to defraud him with whom the covenant or contract was made! This vice is almost hidden under the specious name of smartness; and practiced by so many of the higher circles, that its deformed aspect almost disappears. Does it not now begin to appear among the professors of godliness?

False Accusers.—Would to God that this sign of the last days, did not appear amongst us! especially among professors of Christianity! It is too apparent to be denied. How many from the pulpit and press accuse others of sayings, doctrines, and behavior, of which they are as innocent as the accusers themselves! and this done with the base design of sinking their influence in society, and of exalting themselves on their ruin. Deep must be the depravity of that man's heart, who can act thus under the sanctimonious garb of religion! This is a vice which more nearly assimilates men to demons, than any other. It is the enemy of peace, the antipode of love, the converse of the law of God, and an insuperable bar to the entrance of heaven.

Incontinent or Intemperate.—He is one who is not the master of himself—one whose reason is dethroned by passion, appetite, or lust. The drunkard, the debauchee, the miser, the spendthrift, the worlding, fills up the character.

Fierce.—This is the opposite of gentleness and meekness. When such a man is insulted, or concieves himself insulted, the inward fire of wrath kindles and bursts forth in flames from his eyes, his face and tongue against him from whom the insult came. He renders railing for railing, and reviling for reviling. His temper is not mellowed to the gentleness of Christ, by the prevalence of divine grace. Yet they may have a form of godliness!

Despisers of those that are good.—The good

are the beloved of the Lord. If such are despised by men, it is manifest that these men have not the spirit of the Lord, and are therefore none of his. How many good men are despised, because they may have a different religious creed, or name from others! How many of the good are despised, because they are more attached to the institutions and commands of heaven, than to those of men! Surely, no prior age ever was more disgraced by such characters, than the present. We are authorized to despise errors, but not the man who holds them. We must ever love our enemies. Do the Christians of this generation thus act? Every observer can easily answer the question, and every real good man answers with a sigh, No.

Traitors or betrayers.—Who is a traitor? One who under the guise of friendship to another, betrays his person, or the secrets of confidence, to his injury.

Heady or headstrong, rash,—One who will not receive the advice of others—headstrong in his course, and precipitate in his conclusions. It may be called unreasonable obstinacy. Such men may have a form of godliness, but surely, they deny its power. Such lack prudence, caution, and humility.

High minded.—To be high minded indeed, is to have our minds raised above earth, and fixed on heaven and things above. This is not the high mindedness of which Paul speaks; but to be insolent and puffed up. One puffed up against another, is the man who is self conceited, and has an overweening opinion of himself, his knowledge and acquirements as superior to others. His mind is high above them, and thinks even his superiors babes in comparison with his own greatness. O, how unbecoming the gentleman, much less the humble professor of religion! Such men disgrace Christianity, and cause it to be blasphemed. A public stigma is fixed upon it, yet it cannot keep it down.

LOVERS OF PLEASURES MORE THAN LOVERS OF GOD.—The pleasure of acquiring and possessing wealth—the pleasure of having worldly honor, the pleasure of indulging in the lusts of the flesh, the lust of the eye and the pride of life—or the pleasure to love and serve the creature more than the Creator. This man's treasure is on earth, and consequently his pleasures supreme are on earth. "For where the treasure is, there will the heart be also. These treasures and pleasures they love, more than they love the God of glory. Yet all these characters have a form of godliness; and of such men of such characters the world is full at the present time. Can they expect to meet the Lord with joy at his coming? Alas! alas! for them! B. W. S.

QUERIES BY J. M.

Has any church or member of a church a right to object to the reception of a sinner, however great a a sinner he may have been, who presents himself to them, as willing and determined *now* to forsake the world, and turn to the Lord, to confess Jesus and obey his institutions?

ANS. I know of no such right granted to the church or individuals by the Lord of the church.

QUERY 2. Have they a right to postpone his admission to a future period?

ANS. I know of no law to this effect. Yet there may be circumstances, which may justify such a procedure. Yet they must be such as must convince all that he is insincere in his professions. As he may have boasted in the hearing of a brother or sister, that at such a meeting he was determined to deceive the church by presenting himself for their reception. Such cases may occur. In such case, the brother, knowing this, should object, and have the matter postponed, till satisfaction be had. B. W. S.

P. S. Your nos. have been regularly mailed to you.

B. W. STONE TO ELD. A. BAILEY.

Dr. Sir—Your 3d No. of the Voice of Truth is before me. I have read your 3d letter to me again and again with attention, but cannot well understand it.—This may be owing to my dullness of apprehension, rather than to your obscurity. If I understand you, you are endeavoring to explain John iii 5. "Born of water and of the Spirit," by Ezek. xxxvi. 25, "I will sprinkle clean water upon you, and you shall be clean." This you call a "birth of water," or born of water, EVEN of the Spirit. This I think could not have entered the mind of Nicodemus; for who could have conceived a likeness between sprinkling and a birth of water? But you say! "Who pretends that this is a prophecy of literal water." My dear sir, have you not known this and similar texts quoted by rantizers in support of sprinkling for baptism? It is a common argument, and urged by some with great confidence; and it really appears to me as plausible, as any other they use, and far more plausible than your "birth of water" by sprinkling.

You introduce Zech. xiii. 1, to prove the same thing. "In that day there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem, for sin and uncleanness." You say, "This is surely a a birth of water, and also a birth of the Spirit." My dear sir, this text does not determine this to be a fountain of water, of blood or of any other liquid, or being, material, or spiritual—or whether it is to be sprinkled, poured or drunk, or washed in. Yet you have guessed it is water applied by washing; so that washing as well as sprinkling is a birth of water! No doubt you have devoutly sung,

> There is a fountain filled with blood,
> Drawn from Emanuel's veins.

But this fountain was opened in the house of David—

How will you apply this? Again; it was opened for the inhabitants of Jerusalem. Were these also the Gentile nations? I cannot see how you can apply all this to a birth of water, EVEN, a birth of the Spirit.

For fear, lest I unintentionally misrepresent your meaning, I shall close my brief remarks; for if this be not your meaning, I know not what it can be. Surely, you cannot think that it is denied by us, that water sometimes represents the Spirit, or his influences. I am willing that every one of your readers may have, unmolested all the profit your third letter to me may afford them. Yours sincerely, B. W. S.

P. S. Your 4th letter to me, page 41, in vindicating your rendering of John iii. 5, "born of water, *even* of the Spirit;" your readers may also enjoy unmolested by me. The criticism is too little in my view, to demand more than I have written already. To that I refer those who wish to be satisfied. B. W. S.

TO ELD. W. CARTER.

DEAR SIR—Your letter to me, published in the 'Voice of Truth,' lies before me. I have been absent from home in Missouri, and have time only to make a few desultory remarks.

You tell us that I declined publishing your discourse against us. My reasons I stated to you in a letter, and afterwards in conversation with you in person. I told you that the Messenger was too small to admit such a work with my replies to it. I also stated to you that it was uncertain whether I should continue the Messenger beyond the next and last number, because of the pressure of the times in money matters. Yet I wrote you and told you in person, that I would print for you in the Messenger, any correction you might make on my reporter's notes, if he misrepresented you in any particular. These are the reasons

I gave you, and the offer I made, with which I did believe you were satisfied, and I was expecting your corrections of my reporter, till I saw your discourse in the 'Voice of Truth.' I had other reasons for not publishing your discourse in the Messenger, which I thought unnecessary to name to you; as, that my readers would not be profited, and your brethren would never see nor read my remarks. Again if I published for you, others would expect the same privilege, and thus the Messenger would be filled up with the effusions of heated opponents against us, and the ill natured slang and slander of the day, instead of Christianity, to no profit to saint or sinner, but a disgrace to religion.

You wish to call my attention to some of the *misrepresentations* in my replies. Misrepresentation is become so hackneyed a word at the present time, that it seems to have lost its true meaning. You have been told that my reporter gave me the notes of your discourse—if inaccurately presented, you had the liberty to correct them. Why impute misrepresentation to me? You knew I would shield myself behind my reporter. This was a very natural thought. He may explain if he choose.

You first state "the most flagrant" misrepresentation I have made. "He states again, their faith nullifies three score declarations of God, save one, as Mark ii. v., the thief on the cross, &c." pa. 289. This you represent me, or my reporter, as stating. Now, were I disposed to notice trifles, I would say, you have misrepresented us in your quotation. We did not say Mark ii. v. as you have it, but Mark ii. 5. It should have been Mark i. 15. In this you are misrepresented by a typographical error. If this is 'the most flagrant' misrepresentation, as you say it is, the rest must be very dim.

You proceed to point out another misrepresenta-

tion of mine, and say, "You then follow on this misrepresentation by an assertion of your own equally remote from the truth. Out of the 59 declarations of God, all adduced by him were under the old dispensation, before the New Institution was introduced—before the kingdom of heaven was set up—before the last commission was given to the apostles—pa. 289, 290." My dear sir, you appear to be very forgetful: of all the 59 texts, my reporter named but two or three, with the &c. &c. These were Mark i. 15, Repent and believe the gospel—the thief on the cross, &c. Surely you will not deny that these cases were before the last commission to the apostles. Are you then misrepresented either by myself or reporter? Is my assertion of this fact remote—equally remote—'flagrantly' remote from the truth? Do sir, save your *pious* abuse for a more proper subject.

You proceed; "I regard them, (my misrepresentations) a full acknowledgment on your part, that the argument cannot be fairly met." Dear sir, be not too hasty in your conclusions. We regard your argument as fairly met, and refuted long ago, again and again by us. But "convince a man against his will, he'll hold the same opinion still."

On pa. 44, you say; "I am reported as making another charge: When did you ever hear them teach the repentance of the Bible, turning from sin to God? Never." You say, "by referring to the discourse you will see I am not accurately reported." This is possible. But a person in preaching a discourse can easily alter the objectionable parts of it when written. But, sir, I am glad you do not now impute this sentiment to us all, but to myself only. I only am responsible for it. Because I have said that the repentance required before baptism as a condition of it, is not a spiritual change of heart, or regeneration, or new creation, therefore, you conclude I do not preach the re-

pentance of the Bible. It is easier to assert than prove. You should prove that the repentance of the Bible is a spiritual change of heart or regeneration, and must precede baptism—and that it is not ceasing to *do* evil, and learning to *do* well, as I have stated, and it is believed, have proved in former numbers. My opinions are not considered by me as disproved by the opinions of any uninspired man. To the Bible alone I appeal.

With the public I am willing to leave the rest of your remarks. They will judge whether or not I have misrepresented you.

A few passing remarks I wish to make respecting your criticism on the Greek verbs, *baptisai* and *apolousai*, Be baptized and wash away your sins. Acts xxii. 16. I observed that they stood in the same mood, tense and voice—and they are in the same relation, as being coupled together with a copulative conjunction, and referring to the same person. If *baptisai* be used passively, so must *apolousai;* Be baptized, and be washed from your sins. You would admit this, if the objective or accusative case, *amartias*, sins, did not follow the verb *apolousai*. But what was the object washed? Was it Saul, or his sins? Certainly Saul was the object on which the action of washing passed.

My dear sir, must "old age," "merely a tyro in Greek," correct a giant in literature? Do you not know that the objective case in Greek frequently follows passive verbs, and such as signify passively? Do sir, read Doct. Parkhurst's grammer on the government of the accusative case. "The accusative," says he, "joined with verbs passive, or signifying passively, is governed by *kata* understood." He gives a number of examples from Euripides, and from the New Testament; as Matt. xvi. 26, What is a man profited if he gain the whole world, and *lose his own soul?*—literally, and *be lost as to his soul.* Here the accusative, *psuchen*, follows the passive verb *zeemioothee*, and is

governed by *kata* understood. Again, 1 Cor. ix. 17. A dispensation, *oikonomian* is committed to me. Here the accusative, *oikonomian*, follows the passive verb, *pepisteumai*. It reads literally, 'I am intrusted with a dispensation. If you doubt, I advise you again to ask the College faculty; they can tell. Had you taken the old man's advice, given on a former occasion, you would not have exposed your scholarship now. Please to excuse my plainness; your unfriendly remarks seem to call for it.

The compound verb, *apolouo*, occurs but twice in the New Testament, Acts xxii. 16, and 1 Cor. vi. 11, and is there used only in the Middle voice, and translated passively in the latter text, as, "but ye are washed." One thing is reduced to a certainty by linguists, that there are three verbs in Greek, that signify to wash; as *louein*, to wash the whole body—*plunein*, to wash garments, and *niptein*, to wash the hands or the feet. See Park. on the words; Doct. G. Campbell, &c. If this be so, and no scholar will venture to deny it, then was Saul's whole body washed.

I am heartily sorry that you are so warmly irritated against us. The Bible teaches us that the wrath of man worketh not the righteousness of God. Moderation becomes us, poor short-sighted mortals. Tho' I have addressed you in plain language, it may be considered too tart; it may be so; yet I assure you I am your well wisher. B. W. S.

Father Srone--Permit me to make a few remarks, in reply to that portion of a letter, which you have not noticed, addressed to you through the Voice of Truth, pa. 44, by Wm. Carter, and in which I am made a party, and charged with misrepresentation.

Mr. C. makes a *witty* rejoinder to your criticism on his distinction between forgiveness and remission, and says, the reporter is entitled to both the blunder and

the benefit of the criticism; nor could he conceive how I could make out six points, unless I was five fingered, or double thumbed. His notions of a reporter are somewhat new to me. I have never known one that was able to count off, *a la mode*, on the ends of his fingers, and commit the subject matter to writing at the same time. Mr C. seems to think it impossible for him to make a blunder; for he says, "I could not have made the blunder imputed to me." That he did make the blunder I am quite as certain and positive, as he is that he did not. Others who were present and heard the discourse say the same.

In reply to his positive denial of one expression, and misrepresentation of others, I would only state, that I have compared my notes with those of persons of respectability, who took notes, and find them to agree.

During Mr. C's. discourse he made several attempts at eloquence, and manifested at times, much warmth and zeal for the cause he was advocating—and he, no doubt, let slip many expressions which were not to be found in his written remarks, and which, after becoming cool and dispassionate, he regretted making, if by him remembered. REPORTER.

A FEW ADDITIONAL REMARKS

On Mr. Carter's discourse preached in Jacksonville on Human traditions; or his effort against the Christians: since published in the Voice of Truth. Page 35.

The ground work of their system, he says, are, 1st, faith, 2 repentance, 3 baptism, 4 forgiveness, 5 gift of the Holy Spirit. Tradition is either human or divine. Surely no man who has any respectability at stake, would call these five points enumerated by Mr. Carter, human traditions! They all flow from the Bible, as directly as light from the sun. Does it alter their na-

ture, should a man count them on his fingers, thus addressing the eye as well as the ear of the congregation? The remark appears too trifling to be made by a man of letters in a public lecture.

He says, "Faith they place before repentance." Dreadful heresy! Soul destructive doctrine! Thus they make the word of God of no effect by this human tradition! Do Mr. Carter, tell us the origin of this tradition: from whence it flowed—and how many years has it been rolling down the stream of time to us, who have received it. This might be more instructive than to speak of undefined tradition.

But he adds, "the intellectual belief, or conviction of truth, which precedes repentance, and is necessary to it, such as every impenitent man has, who does not reject the Bible, and such as the devil has, is with them the faith which the Bible requires for justification."

The faith or belief they have, is intellectual. Yes; we are willing to acknowledge this. An unintellectual or blind faith, if such can exist, such as Catholics have, we discard. Our faith depends on divine evidence, and therefore is intellectual. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name." This is purely an intellectual faith—yet life is the fruit. All the prophecies respecting Christ—all the miracles he performed—the wonders of his death and resurrection, were all written for the same purpose, and, therefore, the faith produced by them is intellectual. The Bereans searched daily the scriptures whether these things were so, and therefore many believed—this was certainly intellectual. Many of the Corinthians hearing, believed and were baptized. For faith comes by hearing and hearing by the word of God. Neither pray I for these alone, but for them also who shall believe in me through their word, that they may be one, &c.

But it is said that wicked men have this faith; we grant it; for the *ungodly* believe unto justification, salvation and eternal life. They can be nothing else but *ungodly*, until they believe and obey; then, not before they are saved, justified and made new creatures.

But it is said the devils have such faith—granted; they believe and tremble; but they have no lot or interest in Christ. He died not for them. But if Christ had died for them—and salvation was by faith alone, hell would soon be unpeopled.

Is it possible that Mr. C. seriously believes that faith is an unintellectual thing? I must think he means the same as we do, though he thus speaks. For this intellectual faith which the wicked and devils have, he says, precedes repentance, or the new birth or change of heart, and is necessary to it, as he acknowledges. So say we. His definition of faith is trust or confidence. He may call this faith if he choose; but we call it the fruit of faith. Yet we hold the same truth. Let controversy cease then on this point forever. Shall we wrangle on such trifling distinctions, while infidels laugh at us?—while sinners are dying all around? No! I say. Let us not widen the unhappy breach, but labor to have it repaired. By long observation I have seen the undue lengths, to which a heated mind may carry us. If such a mind be not checked it will carry us beyond the limits of every Christian virtue—while we think we are zealously contending for truth, we shall lose it in the fogs of uncharitable zeal and useless controversy. Many in their fervor to establish their doctrine of the influences of the Spirit, have lost those influences in themselves entirely. Many I fear, are zealously defending the truth, and beating down error, who love not, nor practice the former, nor are heartily opposed to the latter. They may at last hear—"Depart from me, for I never approved of you."

He asks, "where does the Bible teach, 1st faith, 2d

repentance?" No where. Invariably it places repentance first, and then faith." Stop Mr. C. Be not too hasty. Jonah preached, "Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and repented. For they repented at the preaching of Jonas." Jonah iii. Matt. xii. 41.

Many of the Jews and Greeks at Ephesus, believed and repented. Acts xix. 18—19. And a great many believed and turned unto the Lord. Acts xvii. 12 &c. Where did Mr. C. learn that intellectual faith preceded repentance? Doubtless he will answer, in the Bible So we say; having learned it in the same book. In that book we have also learned, that without faith it is impossible to please God. If we put repentance before faith, how can it be pleasing or acceptable to God? But Mr. C. says, the Bible invariably places repentance before faith, and quotes *two* texts to prove it. "Repent and believe the gospel" Mark i. 15. Testifying both to the Jews and also to the Greeks, repentance towards God, and faith in our Lord Jesus Christ" Acts xx. 21, that repentance towards God should be preached to the Jews, was no new doctrine. The prophets had long before preached it, and now the Lord of glory enforces it. They already believed in God, but now they are required to believe also in Jesus, or the good news of his having come into the world to save sinners. To the Greeks as well as to the Jews, repentance and faith were testified by the apostle, as indispensable to their salvation. I have noticed in a former communication, that the divine writers were not always punctilious respecting the order of their language. This we must acknowledge, or set them in opposition to each other.

Mr. C's. faith, or that for which he contends, follows repentance, or a spiritual change of heart, or regeneration; therefore, according to his system, a sinner is born again, born of God, made alive, pardoned or jus-

tified before he can believe. Now the scriptures have taught us, that God justifies the ungodly, Rom. iv. 5. They also teach us that God justifies him that believes on Jesus. Hence we conclude that the ungodly can and do believe, and that the ungodly thus believing are justified, saved and made alive. The ungodly believe unto obedience, righteousness, salvation and eternal life. Will Mr. C. attribute all this to a dead faith?

A few of us in Jacksonville expressed our opinion that the repentance required of the sinner, previous to baptism, was not a spiritual change, or the new birth. We then stated that this was not the general doctrine of our brethren—that they were generally orthodox on this point. But Mr. C. has imputed the doctrine unjustly to the whole body. If he knew no better he is now informed. We gave our reasons why we so believed, but these reasons have never been met but with a puny hand.

As to what Mr. C. has said, and which has been said with greater strength by Mr. Philips in his "Campbellism exposed," on the 59 texts of scripture being nullified by our doctrine, and on baptism, I have already written in my former remarks, and shall add nothing more. I refer the reader to them. It is an easy matter to sail on the current of popular opinion. A strong and spirited assertion is a good argument. But truth will ultimately prevail. Mr. C. may assail, as he does our religious character; but the world will judge us by our fruits; and they will determine how much better he is in his boasted orthodoxy, than we are in our abominable heresy. There is a day in advance when we all shall be judged with righteous judgment according to our works. The points of difference between us will not be once named there. Mr. Baxter has said, "While we wrangle here in the dark, we are dying and passing to the world, that will decide all our controversies; and the safest passage thither is by peaceable ho-

liness." So he thinks yet, and so does your servant.

B. W. STONE.

CONVERSATIONS—CONTINUED.

CLASS LEADER.—I am glad to meet you again my dear friend. Often have I thought of you since our last interview, and prayed that God would grant you his grace and Holy Spirit to enable you to believe. I trust, that you are now willing and prepared to cast yourself upon the mercy of God, and exercise faith in the Lord Jesus.

SINNER.—I am constrained to acknowledge, your unmerited kindness towards me, and the deep interest you evince in my welfare; but I am as much perplexed now to comprehend your views on the subject of justification by *faith alone*, as when I last saw you.

C. L.—This, is most astonishing to me, when I see you in such deep and solemn penitence before God for all your former sins committed against his holy laws, and your desire to be a Christian. Did not the able and eloquent sermon of our preacher, on last Sunday night, remove your difficulties?

S.—No. Its effect on my mind, was quite the reverse. I took my BIBLE along with me to church, and as he quoted his proofs that ABRAHAM was justified by FAITH ALONE without offering his son ISAAC, I turned the leaves down, so that I could examine them again.

C. L.—Well; that was right, and I think if you will examine and compare them, your mind will be—must be satisfied.

S—I examined the texts adduced from Paul to the Romans, and was forced to the conclusion, that the works of the law, and the law of Christ, was the subject matter before his mind. That no one could be justified by the law of Moses, but they could by the law of Christ. I particularly examined from the 3d chapter to the

conclusion of the 5th, and noticed this declaration of Paul in the 5th. "Therefore being justified by faith" &c. and in the 9th verse of same chapter, he again says, "much more being justified *now* by his BLOOD," &c. The conclusion then was irresitable, that Paul was contrasting the Jewish and Christian dispensation, and not teaching as the preacher said, justification by *faith*, abstractly considered.

C. L.—But Abraham was justified many years before he offered his son Isaac upon the altar, consequently we are justified by faith alone.

S.—I think, in this you are somewhat mistaken. Abraham believed God, and his faith was counted for righteousness. But was he justified? That is the question.

C. L.—Let us turn to the case and examine it.

S.—Here it is in Gen. 22 chapter and 18 verse. The Lord says "And in thy seed shall all the nations of the earth be blessed, because thou hast *obeyed* my voice." Obedience to his faith, therefore justified him.

C. L.—This is a new thought to my mind. I had not examined the passage carefully.

S.—My Polyglott Bible now refers to James ii. 24, which carries out the same idea. James says, "Ye see then how that by works a man is justified and not by faith only." Yes, NOT BY FAITH ONLY!!!

C. L.—Well, to be candid, I am now not so much surprised that you are troubled about this doctrine.

S.—Another thought I will add, which occurred to me in reading the 2d chapter of James and 22d verse. "Seest thou how faith wrought with his works, and by works was faith made perfect?" This is the thought; can an imperfect faith justify a sinner?

C. L.—Certainly not, and Abraham's faith was not perfect till he added works, "by works was faith made perfect." I am astonished that I have so long overlooked that expression.

S.--This sets aside all the reasoning of the Preacher, for I cannot disbelieve what an apostle says, and my faith must rest on infallible testimony.

C. L.--My own mind is too much perplexed to continue the conversation farther at present, on this point.

S--I have just been advised that there is a stranger from another State who is to preach on the same subject next Sunday at 11 o'olock, whom they call a Campbellite. I have some curiosity to go and hear him; but I must confess, my mind is prejudiced against those people from what I have heard of them.

C. L.--And so is mine, but I am willing to accompany you; so if you are willing we will dismiss our conversation until we hear what he has to say.

D. P. H.

[To be continued.]

TO MY PATRONS.

This number closes the 12 volume of the Christian Messenger. I have been encouraged in the work, by the increasing demand for it; for my list of subscribers has been constantly augmenting. At the close of the volume, I am left considerably in debt, several hundred dollars for printing the Messenger, which I am entirely unable to pay. If my delinquent subscribers were to pay their dues, I should be able to satisfy the demands against me, and should still have as much left as would buy paper &c, to commence another volume, and for other purposes. Being disabled by paralysis from preaching and from manual labor, I was advised to purchase a press in company with a brother D. P. Henderson, and spend my time in editing the Messenger, and other works, which might be useful to the churches. I have done so, and that too contrary to my own faith, "to owe no man." My present embarrass-

ed situation detracts much from that composure of mind, I wish to enjoy in my last days.

Now brethren will you each one aid me immediately by paying, and remitting to me, through your post masters who are legally authorized to frank all such money? I know money is scarce, and hard to get; yet so small a sum for each to pay, cannot be oppressive, compared with the heavy debts I owe, chiefly on your account. Let each one determine, and determine *now*, and it will be done.

I cannot venture on another volume till I pay off past scores by your remittances, and receive from you a request to continue you as subscribers. This request must come franked by post masters, or postage paid. No letters to me will hereafter be received unless franked, or post paid. I may not be able to commence the 13th volume for 6 or 8 weeks. Perhaps sooner. I hope my agents, brethren and friends will exert themselves to obtain money for the past, and subscribers for the future. The work will be conducted as formerly, and the price the same—less if my patronage will justify it. Do help your afflicted old servant.

B. W. STONE.

P. S. Let all who send me letters, not paid, write their name on the sealed side of the letter.

B. W. S.

I acknowledged to Eld Bailey that I stood corrected in misquoting a certain text, Gal. iii. 26. I also justly blamed my printers for it. It was quoted correctly in the copy given to the printer. This acknowledgment was given in for the last No. but was crowded out with several other articles. B. W. S.

Those with whom we exchange will please discontinue until the receipt of our next number.

Our patrons will excuse us for the kind of covers accompanying this No., for we could not obtain covering paper.

Religious News.

Georgetown, Ky. Sept. 22, 1842

Beloved Bro. STONE—I have just returned home from Providence, not far from Lexington, where, in conjunction with our esteemed brethren, L. L. Pinkerton and Wm. Morton, we held a meeting of six days, which resulted in 33 accessions to the good cause. We had a most delightful meeting with the brethren. All hearts seemed to beat in unison for the good of the cause, and I trust the subject of evangelising will not be forgotten by them.

At our annual meeting a week before that, 9 additions were made at old Bethel, much to the joy of the saints. A few days before that, 4 were added in Georgetown by the labors of bro. Jno. A. Gano. The cause is prevailing every where, through the labors of our evangelists, and we need many more in the field. May the Lord bless you and yours.

Most affectionately, J. T. JOHNSON.

Henderson, Ky. Oct. 10, 1842.

Dear Father STONE—Brother Craig and myself commenced a meeting in Newburg, Ia. on Friday evening, 30th Sept. and continued until Wednesday night following. The result was forty-two accessions. Bro. Craig left for the town of Henderson, where he met with bro. E Goodwin, and where they labored until Lord's day night, and succeeded in removing a great deal of prejudice. I remained in Newburg until Lord's day, spoke twice a day, and gained 23 more, making in all 65. Of the above number, nine were from the Baptists, seven from the Methodists, three from the Presbyterians, and the balance from the world. The prospect good for many more, Yours in hope of eternal life.

R. B. ROBERTS.

Bro. Abner Davis of Washing, Ia. writes Oct. 4, 1842.—The truth is gaining every where. Within the last 5 weeks, about 120 valuable souls have been added to the Christian church here. Between 90 and 100 of that number were immersed, and the balance from the Baptists, restored, &c. Oh! it is a glorious time. Whole families have come in, old and young, rich and poor. Try to influence travelling preachers this way. We greatly need help. On the 14th inst. a protracted meeting will commence here. Eld. E. Goodwin and others will attend.

At a meeting of 3 days at Palmya, Mo. 2d Lord's day of October, bro. T. M. Allen, the principal speaker, 9 were added.

At a meeting of one day and two nights, at Waverly, in this county, Morgan, Ill. held a few days ago by bro. D. P. Henderson and others, 15 were added.

Bro. D. W. Elledge of Iowa, Louisa county, writes Oct. 6—I have lately immersed 8, and bro. H. Smith 2: and many prodigals are restored. We now number 50, and the prospect is good.

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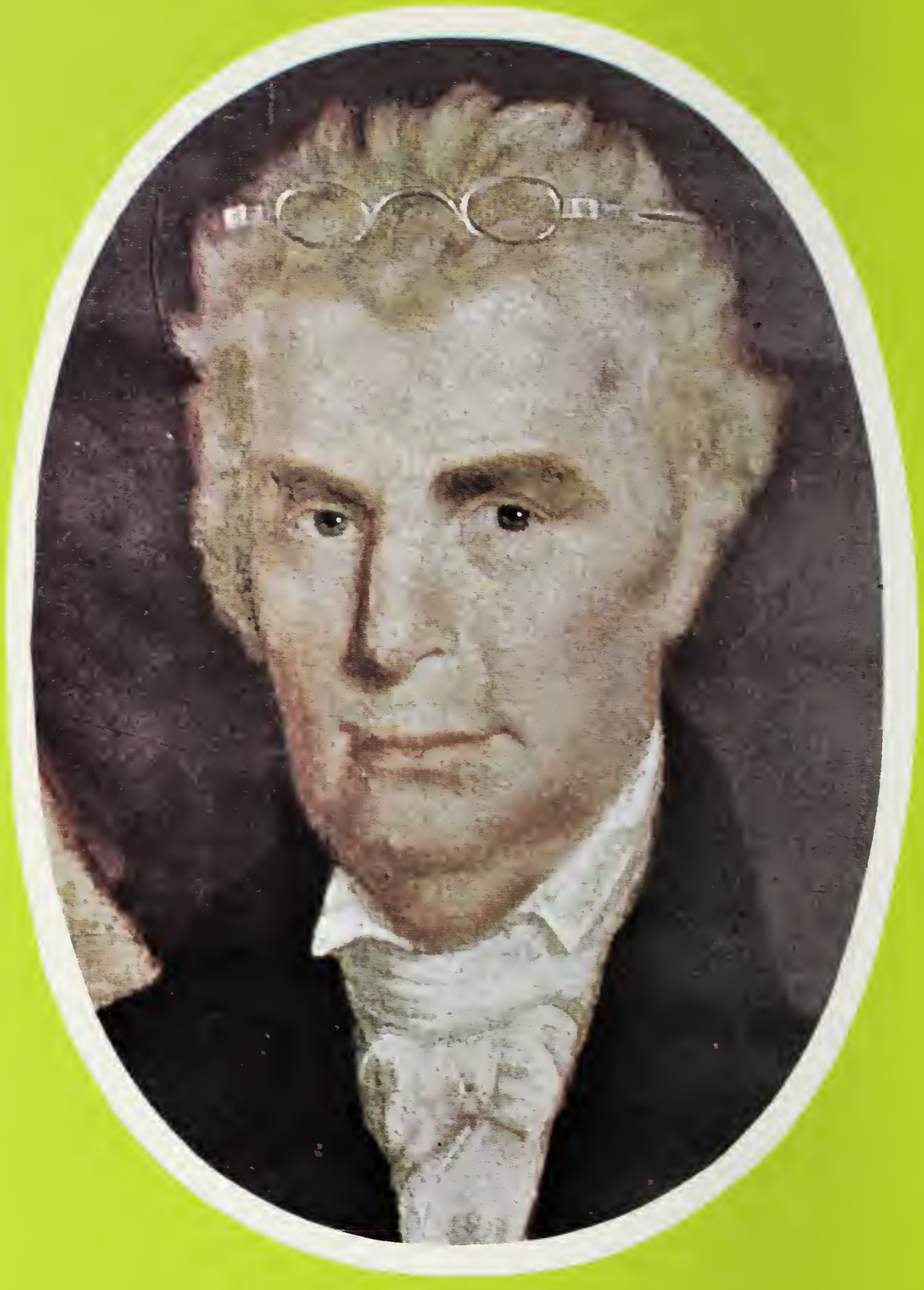

Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

Vol. III.] Georgetown, Ky. May, 1829. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject: and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

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